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TWENTIETH CENTURY CREED

ELLA WHEELER WILCOX.

Our thoughts are molding unmade spheres.

And like a blessing or a curse,
They thunder down the formless years,
And ring throughout the universe:
We build our futures by the shape
Of our desires, and not by acts.
There is no pathway of escape;
No man-made creeds can alter facts.

Salvation is not begged or bought;
Too long this selfish hope sufficed;
Too long man reeked with lawless thought,
And leaned upon a tortured Christ.
Like shriveled leaves, these worn-out creeds
Are dropping from Religion's tree;
The world begins to know its needs,
And souls are crying to be free.

Free from the load of fear and grief,
Man fashioned in an ignorant age;
Free from the ache of unbelief
He fled to in rebellious rage.
No Church can bind him to the things
That fed the first crude souls evolved;
For, mounting up on daring wings,
He questions mysteries all unsolved.

Above the drone of creeds, above
The blatant voice of braying doubt,
He hears the still, small voice of Love,
Which sends its simple message out.
And clearer, sweeter, day by day,
Its mandate echoes from the skies,
"Go roll the stone of self away,
And let the Christ within thee rise."
—New York Journal.

BORDERLAND

Haunted House in Rome.

Much excitement has been aroused in Rome, the last few days, over an alleged haunted house in the Viale della Regina, inhabited for many years past by an old couple and their sons. Nothing abnormal occurred until last week, when heavy thuds began to proceed from the walls of the room, as though struck by invisible hands. Then ornaments were dashed with great force from their brackets on to the floor and smashed into fragments.

The youngest son, aged 15, had scarcely retired to rest on Saturday night when he was dragged by the feet around the room by these unseer influences, which afterwards extended their plan of operations to the portress' lodge, hurling a flatiron that lay on the bed at the unfortunate woman's head, in the presence of several friends.

Two carabinieri, attracted to the house by the cries of the inmates, proceeded to the boy's bedroom and set about investigating the bed, upon touching which they received so severe an electrical shock that both are still suffering from the effects. The phenomena then

ceased for the night; but the day after, the house was visited by hundreds, and such as gained admission testify to having witnessed an incessant dance of candles, while flat-irons, fresh figs, oil cans and pepper boxes played at leap-frog around the apartment.

Finally a cooked joint is said to have issued forth from a locked meat safe, and after having been chased several times around the room to have sought refuge under a clothes press. A commission of investigation has been appointed, and the enchanted dwelling continues surrounded by an enormous crowd.—London Daily Chronicle.

Psychometry.

The last Duke de Laval-Montmorency, who died in 1852, was able to show that he could accurately tell a person's character from his handwriting. One day, in a fashionable salon, a lady moving in aristocratic circles handed him a letter, saying: "Take this! It is a letter which I have this instant received. Tell me what you think of it." The Duke took the letter, studied it for some ten minutes, and then said hesitatingly: "I am not sure, Madame, that I ought to say all that I think." "Oh, yes—I beg

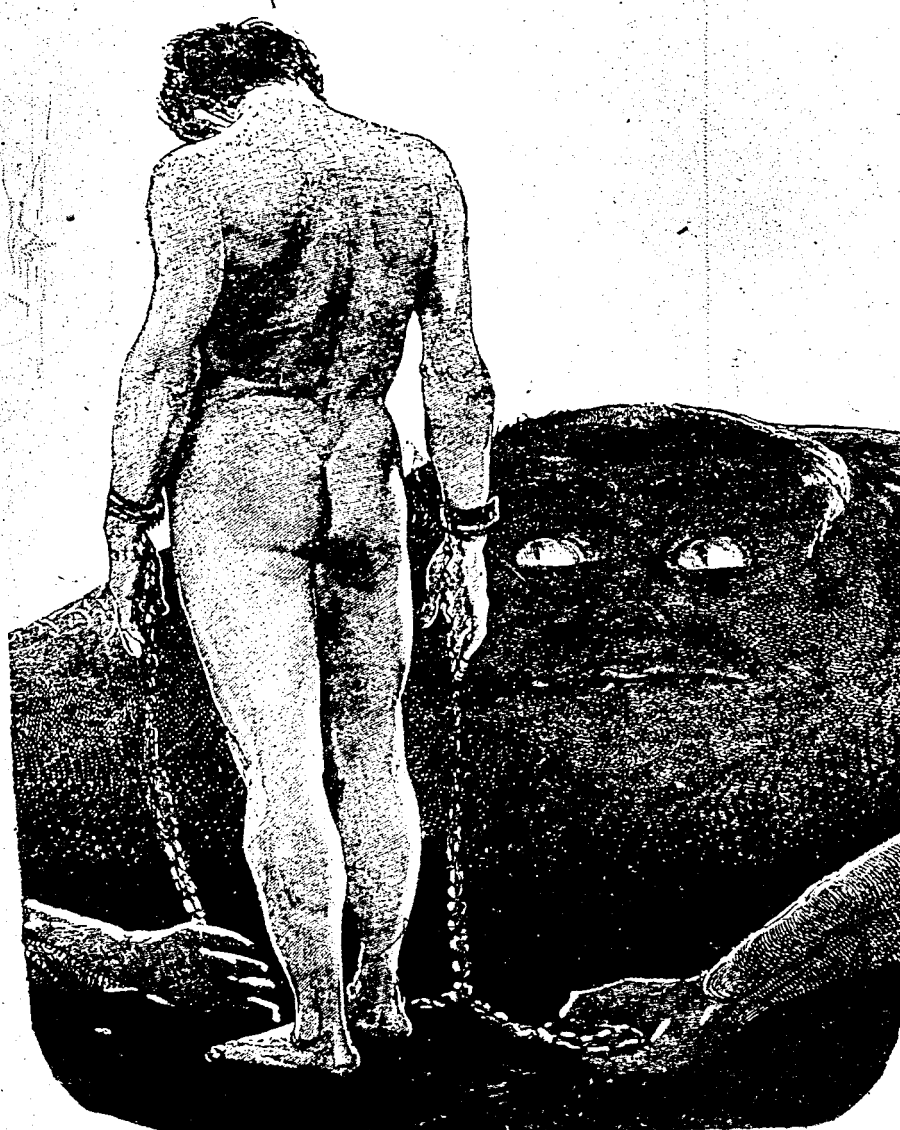
of you not to hesitate," responded the lady; "tell me frankly all that occurs to you; I assure that I shall be quite calm."

"Perhaps you are wrong, Madame," said the Duke, "for the person who wrote you the letter did so under considerable emotion; she desires to conceal the fact, but in reality she is meditating the perpetration of a desperate act!" "A desperate act!" cried the lady. "Let me tell you, Duke, that this time you are certainly mistaken, for the letter is from my daughter, and I do not know of any person more calm than she is." Three days later came the news that this very "calm" daughter had eloped!—Light, London, England.

Haunted House in England.

I am told, says *Vanity Fair*, that the owners of a certain hospitable mansion in the "Dukeries" are greatly disturbed by the fact that so many of their guests object to the appearance of spectral visitors, who have an inconvenient habit of cropping up uninvited at the most untoward moments; and some of these guests, who obviously cannot belong to the Society for Psychical Research, have gone so far as to say they will not go there again.

Humanity Chained to Earth by Superstition.



To Humanity, thus bound to Earth by Superstition, we say: "You are the Master—not the slave. Within you are all the possibilities of the Universe. You are the HEIR to it. Claim your heritage!"

ETERNALISM:

ITS RELATIONS WITH MIND.

O. O. BURGESS, M. D.

Professor N. S. Shaler of Harvard has recently contributed to the Philadelphia *Evening Bulletin* a review of Mr. Orlando J. Smith's new book: "Eternalism: A Theory of Infinite Justice," which is remarkably able and instructive.

Without immediate reference to the infinite wisdom and justice of cosmic order—which, because of its eternal existence, can have afforded no opportunity for pre-conception of plans for its operations—it may not be without interest to place upon record another line of thought suggested by Prof. Shaler's admirable presentation of the subject he reviews. Such a comprehensive subject so clearly set forth could not fail of being inexhaustibly suggestive.

Giving to the word *eternal* its primary meaning of existing without beginning or end of existence, the inference logically follows that what does have a beginning of existence must also have an end of it. Therefrom the conclusion is reached by some that the human soul to be immortal must be eternal as well. Either it must have always existed or its existence must have an end.

Now, the doctrine of pre-existence of the soul necessarily involves that of successive reincarnations—something which from a physiological standpoint is absolutely impossible. But, leaving this question aside, another view presents itself which seems to afford a clear way out of the dilemma.

It may be laid down as an axiom that while there is beginning to the soul's personality, there is none to its essentiality. For its essentiality is constituted of that which had not beginning but which eternally IS. And nothing can have eternal existence which is not strictly elementary and ultimate.

THE SOUL IS MIND.

History of the astounding achievements of human intelligence absolutely verifies the conclusion that, because of the known power which knowledge confers upon man, the power of Omniscience must be unlimited. Yet that power is ever exerted in practically available ways; and it must not be forgotten that while each and every world has had beginning of its existence, there was never a beginning to the creation of worlds. In this verity lies justification of the assumption that there was never occasion to plan and pre-arrange the operations of nature. They are the life of God, and God has always existed. Deliberate and radi-

cal disarrangement of those operations would be, what President Jordan of Stanford so ably characterized, the suicide of God.

LIFE IS ACTIVITY.

If existence were possible in a state of absolute rest, there would be no need of the universal compensatory rule that existence in any one form can only be held at the cost of existence in other forms. There is, however, one all-important exception to that rule which serves but to establish its validity and to illustrate what may be termed the supreme law of compensation: While that activity which is eternal life gives birth and life to every other form of existence, it also sacrifices them all in turn to the support of itself.

A glance at the evolutionary development of mind shows that while the earliest departures from that which is ultimate carry the weakest intelligence, yet intelligence steadily and progressively expands until it reaches culmination in the human mind—which is an end-product and a return to the point of departure. Therefore, Mind is the ultimateness in which all things have beginning and end.

Now it is in human mind that for the first time is seen capacity, and commonly opportunity, for the acquirement of personality—of a conscious selfhood, which is imperishable because it is an inseparable part of that ultimateness which is Eternal Mind. Every form or condition of existence is in one sense a part of that ultimateness; but because all except the human mind are not really ultimate but composite, they are neither self-conscious nor exempt from destructive change. Compositeness, the starting point in materiality of form—such as that, for instance, which begins in the moner and ends in man—has no place in mind be it human or supreme. Nevertheless, it is under material conditions that the initial step in the soul's career is always taken. Everything that pertains to human existence begins in a mere speck of protoplasm out of which is developed the physicality which is the body and the mental-ity which is the soul. The true entity, the real man, is the mind, the soul. The body serves only to supply conditions under which the creation and objective development of the soul may take place. With a beginning like this it becomes clearly evident that, while the soul possesses individuality from the start, its personality must be largely acquired afterward through experience. Its life begins as a mere point of potentiality—a capacity for development; and should its physical relations happen to be destroyed before the oncome of experience sufficient to the creation of at least a beginning of personality, then it would rest with the future life to develop a personality beyond the limits of mundane experience. Conditions like these are fatal to theories of pre-existence and reincarnation. That a mature soul entity could ever retrograde to the requisite point of beginning and usurp the place of a nascent soul is both logically and physically impossible. It is well to note in this connection a recent saying of Ambrose Bierce to the effect that while we have a plenty of what purports to be intelligence from the Hereafter of souls we have none whatever from the Heretofore. There are primary and essential properties of eternality which lend some color to the claim that evidence sufficient to

disprove pre-existence and reincarnation of the soul would be quite as competent to prove that it can have no future existence. But in this instance truth of the premise does not establish truth of the conclusion. A self-conscious state or condition permanently established as an intrinsic element of that which is everlasting, is itself everlasting also.

That the soul is mind is too obvious for comment; and that it is constituted of that phase of mind best known as the subjective is become an unquestionable fact. For ample proof of the verity of this statement the reader is referred to the learned and able treatises of Thomson J. Hudson, LL.D., and to the forthcoming volumes of the late Frederick Myers, posthumously edited and supplemented by Richard Hodgson, LL.D.; authorities whose ability and special competency for the work needs no advertisement here.

But there is a view of subjective mind which the present writer begs to present and insist upon, namely: The human mind, which is a unit, is endowed with dual methods of consciousness, one of which, the objective and rationalistic, is dependent upon organic sense-perception, and is, therefore, perishable with the organs that operate it; while the other, the subjective, intuitional and unreasoning, is the permanent inherent consciousness of the soul, and, therefore, of that all-comprehensive aggregation of mind in which the soul is constituted. For that the soul is as much part and parcel of Supreme Mind before death as afterward is sufficiently evidenced in the well-established fact, among others, that its existence is not dependent upon physiological function, and that it is the storehouse wherein everything that enters the memory is forever retained. [See authorities already referred to].

It need not be pointed out that memory dependent upon brain function is capricious, imperfect, and sometimes completely lost. Yet the fact is beyond question that in reality memory is so perfect that nothing ever escapes it. Memory must be considered, not as an exclusive possession of the brain, but as a self-conscious aggregation of elements belonging to and constituting not only the essential faculty of a human mind, but a feature of Mind as a whole. Objective consciousness controls much of it, but knows it not in its fulness. Strictly speaking, we do not recollect; we cognize what surges up into consciousness with or without effort of the will.

A fuller exposition of complete and cogent arguments in support of what may be looked upon as the subjective mind doctrine of immortality will be found in the literature above referred to. What is here insisted upon is the potent fact that life of the soul from its inception to eternity is sustained by the universal life of which it is an intrinsic element; while human animal life, with its objective consciousness, serves out its purpose to individualize and initiate the development of the soul, and then ceases to exist.

Therefore, with regard to the relations of eternalism and the soul, we may justly conclude that the soul has beginning and continuance of existence in that which knows neither beginning nor end; so that its personality, once created, becomes co-eternal with the essentiality of its constitution. For the soul's consciousness of its own

existence is not that objective consciousness which perishes with the body, but the subliminal, or subjective mind consciousness, which is the rightful and permanent consciousness of the soul. Hence the paramount question is not so much a question of continued existence as of continued consciousness of existence. One who says we should sink into a sea of eternal forgetfulness happy and content in the thought that our lives have been of benefit to humanity, can hardly speak from the innermost aspirations of his soul.

Now, the modifications of consciousness which must follow the loss of sense-perception and rationalization at death, provide a subject for study which is of the greatest interest and importance. It is study of the soul in the reality of its existence; and among the great discoveries already made is that of the possession of perfect memory by subjective mind. For this gives certainty of conservation of the ego, the conscious self, though there be limitless diffusion of the mind elements which constitute it. And what gives that certainty is not so much to know as to realize in memory every event of personal experience. Another might know them, but realization of them belongs alone to self. A most important demonstration of experimental psychology is the fact, so clearly presented by Dr. Hudson, that mental faculties exist which are practically unused in this life, but are of use in the next—like that of telepathy, for instance, which is of no practical use in this life, but is especially fitted to play an important part in the future life when apprehension of ideas must be had by intuition, in the absence of organs of sense. The faculty of telepathy thus supplies the language of the disembodied soul, instead of the symbolism of words before made use of, and demonstrates a function which is neither normal nor useful in this life. We will not stop to consider the phenomena of Spiritualism, apparitions, etc., because they deserve a fuller and more careful presentation than can be given them here. They who feel like rejecting them all without study should bear in mind that the reasons so far given why telegraphy is possible without wires, or why vision may traverse opaque solids, would be deemed wildly speculative and untenable were it not that, under proper conditions, those facts are demonstrable to anybody at any time. Comparatively few have ever seen the demonstrations, but nobody doubts them. Now the fact of the future life is also considered capable of demonstration, under proper conditions; but attempts to demonstrate are often so suspicious and uncertain that the majority question the possibility of it.

In all these instances what has to be combatted is the facts of daily experience which apparently prove exactly the opposite of what is claimed for the new facts. Thus it is impossible to see through a board or a human body: to send an electric message into space and expect it to reach any definite point: or to expect intelligent communications from anything likely to survive the dead bodies hid away in the earth every day. But experimental study has brought understanding and control of the conditions under which skiagraphy and wireless telegraphy become possible and at all times available, while the conditions which shall control and render available the

phenomena ascribed to disembodied spirits, are as yet so little understood that the majority, even of those who believe in a future life, hesitate to accept them as really what they purport to be. That phenomena are witnessed which are veritably psychic is beyond question. It is only the source of the intelligence and force displayed in them which remains an open question, with the preponderance of proof, when weighed intelligently and without prejudice, going to support the spiritistic theory as opposed to the telepathic. Popular belief goes for little either way; but the consensus of opinion of judicial minds, rendered competent by careful and patient study of the phenomena under conditions but rarely available, favors the view that disembodied spirits do communicate with us.

It is claimed that the future life has been emotionally, logically and even scientifically demonstrated. Firm establishment of the truth of a single one of the phenomena—spiritual, apparitional, or what not—rightly or wrongly ascribed to discarnate spirits, would absolutely demonstrate it.

Hence the necessity of further experimental study which shall supplement the remarkable results already obtained by members of the Society for Psychical Research and others, with a view to a complete elucidation of the relations of eternalism with the human soul.

RETRIBUTION.

I know when all life's toils are o'er,
And I have laid this garment down,
That I must meet, on that fair shore,
All good or ill that I have done.
'Twill pass before my wakened soul,
Like changing panoramic views,
And like them past my vision roll:
A moral law the spirit knows.

However fair the scene may be
That bursts upon my quickened sight;
The still, small voice that bides in me
Will fill my soul with bloom or blight.
I must my own salvation earn,
By doing, fearlessly and meek,
Whate'er is right, nor ever turn
Regretful eyes, or favor seek.

I'll meet myself beyond the stream;
For me, the worst of all I'll see:
I'll see myself as I am seen,
And I my own stern judge will be.
A law, immutable and just
It is, that we can ne'er escape
Our rightful dues, and that we must
Our own despair, or gladness make.
EMMA D. PITTS, Cortland, N. Y.

Finding Hidden Treasures.

H. G. STITES

We often hear the question asked: "If your spirit friends know so much, why do they not tell you where are to be found some hidden treasure?" Only a short time since, a friend wanted assistance from the spirits in locating treasures which were hidden by stage robbers, who were caught and hung.

For the benefit of other inquirers I give the following explanation, as received from the spirit-world:

Those in the spirit-life who come in contact with us, or we with them, know no more about that matter than the mediums do at the present time. The individuals who hid it and are in spirit-life, and were sent there in the manner they were, may not be in a condition to even tell their own names. They are probably in a very dark state of existence and could not even tell that they had ever seen or handled any money.

Even if they have recovered their equilibrium far enough to relate the whole circumstance of the robbery and hiding of the

money, there is no telling where they are to be found. If a good medium would come in contact with some of the relatives of the robbers, some one who is still in this life, they might establish a communication.

If you wish to find a person in this life who has been lost to you for a long time, you would apply to some of his relatives, or, if you could not find them, you would go to some town where he had been staying and find some one who knew him, or had only seen him, and through them would trace him up. Just so with those who have passed out of this life; in order to come into communication with them it is necessary to find some one that they are liable to stay around; even then, we, as strangers, would have no assurance that they would give us the information we desire. They would have just as much interest in their friends and relatives as when they were on earth; so if they know where the hidden treasure is, they would say: "No; I am going to reveal this secret to my brother or father, or old pal of mine that I am particularly interested in."

Sometimes our spirit friends are far enough advanced to see these things, and if we are on the ground they could pick out the spot and direct our steps, so we would walk right to it. There are very few people who have laid off this mortal body and yet stay around, or on the earth, who are far enough advanced spiritually to see into the bowels of the earth and the depths of the sea. A very large majority of them have to continue their life on the other side a long time, some of them for thousands of years, before they have any more spiritual ability for seeing or foretelling the future than they had while here in the body. When they do rise to that spiritual eminence they don't stay around the earth, nor have they any interest in this earth's affairs.

So the only way to find the treasure is to establish communication with the parties who hid it, and the only way to find them is to find some of their relatives, or find those they would be likely to be around.

If they were robbers by profession, and enjoyed their work, they will try their best to follow the same business on the other side. Perhaps they are now, and have been ever since, going to the spirit-world closely connected with some robber or highwayman, who is pursuing that vocation; they may be encouraging or directing a professional bandit; if so, it would be a difficult matter to establish a communication with them.

The man who was robbed and shot during the affray would be a more likely person to know what they did with their booty and where they hid it, as he might be killed instantly and was so much interested in protecting it that as soon as he was freed from his body he no doubt followed them and saw just what they did with it.

You could gain more by finding him and try to get the information than to depend on the word of the robbers, even if found, because if they have not developed far enough to understand the necessity of being truthful, there is not much use having anything to do with them, or of undergoing the moral sacrifice of mental association and co-partnership with such depraved beings.

San Francisco, Cal.

Spiritualism the Revealer.

ALFRED KITSON.

In order to understand and realize what Spiritualism has revealed, it is necessary to take a brief glance at man's ideas and conceptions of himself and the great hereafter prior to the advent of modern Spiritualism.

Man, in his efforts to understand himself, was guided by his senses, and reasoned from what he could see, hear and handle. His idea was that which failed to appeal to his senses had no permanent existence. So that his very being depended upon his body. Without it he could have no existence.

He yearned and longed for a continuation of life. There was so much left undone, so many hopes and aspirations born within his heart left unsatisfied, unrealized, that made life a mockery, if death ended all. The toiling millions craved for a conscious rest—rest for the weary. While love mourned its departed and longed for the touch of a vanished hand, and the sound of a voice that came not. It looked forward with the eye of faith to a reunion somehow, sometime, somewhere. But how? when? and where? were questions no one could give a satisfactory answer to. No one knew, but Hope whispered, "Have Faith," and Faith sought to solve the problem by imagining that somehow or other, known only to God, the physical body would be brought back to life in such a condition that it would know no more death. The earth itself would be changed and made a suitable dwelling place for immortal man. The sea and the graves would give up their dead, and the mortal would put on the immortal; that all would be changed in the twinkling of an eye. Thus Faith and Hope comforted many a disquieted mind and heart, and brought peace and joy to those who were able to embrace their imaginings. These did not satisfy all. There were many doubting Thomases who demanded proof. They learned that after death the body was resolved into its constituted elements, and these, mingling with those of the atmosphere, were taken up again by other organized forms, vegetable and animal, and became constituent parts thereof.

Thus the fair picture painted by Hope and Faith was seen to be no more than a dream that came to naught.

It was left for Spiritualism to reveal the how, when and where of the continuity of life. By and through its phenomena, appealing to the senses, it proved that man was dual in his nature—physical and spiritual, and at death the physical body was cast off, while the spirit body, that which is invisible to the physical senses, continued to serve the true man—the soul as a suitable body adopted to its higher needs and aspirations.

There being spirit people pre-supposes there is a spirit world to which they are related and governed by fixed laws, the same as we are to the earth. This spirit world has been revealed—not as a new Jerusalem, fenced round with jasper walls, and having pearly gates through which the denizens are admitted, but as a natural world, having trees, flowers, streams, lakes, homes, temples, etc., that go to make up a real, natural world, but as superior to the earth as is the spirit body to the earthly body.

This spirit world is not located "far beyond the brightest star," but surrounds the earth at varying distances, according to its degree of spirituality. Each spirit is attracted to that portion it has fitted itself for, without any one disputing its right. Its power to ascend is evidence of its fitness to dwell there. Love, truth, kindness and justice characterizing our daily lives, gives us our title deeds to mansions in the summer-

land, where, freed from the cares of sustaining and protecting the physical body, the spirit being finds itself free to pursue those studies, and attain those ideals which the condition of earth life prevented it from pursuing to its full satisfaction. The weary toiler finds himself free from drudgery in order to supply his wants. But it does not enter into a state of endless rest; for "folded hands are ever weary, selfish hearts are never gay." It will find other work awaiting it, congenial to its nature, inviting its latent energies and talents to unfold and develop to their full fruition under such conditions that labor will be a source of continued happiness.

There the mourner will find those who are dearer than life restored to his heart once more. Those separated by death, are also united by it. And oh! how the world mourns its dead. Those who are ignorant of the revelations of Spiritualism are groping for light, and many growing weary in the task, and heartsick of it, seek to solve the mystery of life by putting an end to their earthly existence. Every case of suicide evidences the world's need of the revelation of Spiritualism and the solace it can give.

The conditions under which happiness is to be obtained hereafter is also revealed by Spiritualism, and the perplexity arising are disposed of forever, and the mind and heart are set at rest. The only way to obtain salvation is by doing what is right at all times and in all places, for as a man sows, so will he reap. This plan appeals to the conscience as being in accord with its highest conceptions of right and justice.

The revelations briefly summarized above are of the first importance to the rising generation. They form a social, moral and spiritual foundation on which to the superstructure of the earth life. Teachers, parents and friends should see to it that these beautiful, heart and soul-inspiring revelations are taught to the children, that their lives may be blessed and made useful thereby, and the change called death may be happy in the consciousness of a well spent life and a happy reunion with the loved ones gone before, in the homes, not made with hands, but kind words and loving actions.—Sel.

Is Spiritualism a Fact?

AURIN F. HILL.

We are entering into the cold months of the year. This is a good time to study the sciences and have knowledge. Spiritualism is being wisely placed, by many judicial and scientific minds, as one of the most important facts, truths, a science. Spiritualism is a fully demonstrated fact, and it is the most important one known to the mind of man, except that of his material existence.

With Spiritualism is blended telepathy, mental science, hypnotism and psychology, including clairvoyance, clairaudience and practical psychology.

The common sense of some of the Spiritualists in the past has kept the fact of spirit existence from being a thing to worship any more than we worship the fact that we are living mortal lives. If the length of life continues to increase as it has in the past ten years, we may not die, only change the tissues of our bodies, our flesh and bones, even our minds, to be according to the food and drink, the air we put in our stomachs, which makes our bodies. Spiritualism is the revelation of what has been a belief, a faith.

Boston, Mass.

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Statistics show that 69 out of every 100 have some form of heart trouble. Are you one of them? If so, you should act at once. Sudden death from heart disease occurs with alarming frequency, and comes on when least expected. Almost every day we read of some important public official being stricken



J. M. PEEBLES, A.M., M.D.

down without a moment's warning. Think of the countless thousands that die a similar death, but because not known to the world at large, no notice of their death is taken. Thousands doctor for their kidneys, stomach, lungs, nerves, or some other supposed disease, when the whole trouble is with the heart. Is your heart right? Do you have palpitation, fluttering or skipping of the heart beat, shortness of breath after exertion, fainting spells or dizziness, choking sensations in the throat, cold hands and feet, dropsy, or swelling of the feet and ankles, pains around the heart, or through the shoulder blades, spots before the eyes, hungry, weak spells, or sudden starting in sleep? If you have any of the above symptoms, your heart is affected, and you should waste no time in having it corrected. Write at once to Dr. Peebles' Institute of Health, the renowned heart and nerve institute of Battle Creek, Mich., No. 14 Upton Block, for full particulars of their wonderful treatment for heart troubles. They have cured thousands who had been given up to die by the very best local doctors, and they can, no doubt, cure you. Write today, for another week may be too late.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, NOVEMBER 1, 1902

Mrs. Nellie T. Brigham and Miss Belle V. Cushman left Australia on Sept. 10, and spent a short time in New Zealand prior to their departure for New York by way of San Francisco. A farewell entertainment was tendered to them in Melbourne, which was very enthusiastic. They will probably arrive in San Francisco on the next steamer (in about two weeks) when arrangements will, no doubt, be made for meetings by their many friends here.

The Nebraska State Convention was held in Lincoln on Oct. 4 and 5, in G. A. R. Hall. They had a harmonious and beneficial convention. The new officers elected were Max Hoffmann, president, Lincoln; Mr. Madsen, vice-president, Lincoln; Mrs. James Campbell, secretary, Havelock; Mrs. Mary J. Bonney, treasurer, Lincoln; Mrs. G. S. Kock, trustee, Lincoln. There is quite an awakening among the Spiritualists of Nebraska, and they propose to organize throughout the State and commence work in earnest.

Dr. Geo. W. Carey, well known on the Pacific Coast as an able speaker and scientific man, has been engaged by the First Spiritualist Church of Indianapolis, Ind., to occupy its platform during the month of January. The Doctor intends to move permanently to that city, and will there publish his new magazine, entitled the *Journal of Biochemistry*, which is noticed in another column. The Doctor spoke for the Prentice Mulford Club in Chicago lately, and the Society of Indianapolis is to be congratulated upon his locating there.

Shrines of Buddha.

It is asserted that the British officials in Ceylon contemplate the destruction of the ancient shrines in the sacred city of Anuradapura, in Ceylon, in which are bound up thousands of sacred memories of the 500,000,000 adherents to that religion.

This desecration of these "sacred places" would be an outrage to the feelings of these people and should not be perpetrated.

At the Spiritualist Church in Tacoma, Wash., on Oct. 19, D. W. Hull prepared a petition (which was unanimously signed) and will be presented to President Roosevelt and the Secretary of State, to use their utmost exertions to prevent this outrage, which is unreasonable, unjust and malicious. No religious system has ever exerted a greater influence for peace and human brotherhood.

It had spread all over Asia by peaceful propagation before the advent of the Christian era, and its adherents have never been known to persecute or in any way punish non-adherents to their faith, nor even to take up the sword in its defense.

Mind, the leading New Thought monthly, devotes a page to some remarkable prophecies. Two of the most suggestive ones read as follows:

Wendell Phillips prophesied Marconi. On July 28, 1865, speaking in Music Hall to school children, he said: "I expect, if I live 40 years, to see a telegraph that will send messages without wire, both ways at the same time." Marconi's performances do not quite realize that prediction, but they approach it—and the 40 years will not have passed until July 28, 1905.

History records not a few of such clairvoyant utterances. In 1789 Erasmus Darwin wrote a poem in which these two lines are found:

Soon shall thine arm, unconquered
Steam, afar
Drive the slow barge and drag the rapid
car.

This was 11 years before the first steam tug appeared on the Forth and Clyde Canal, and nearly a quarter of a century before the first locomotive was seen on rails. In one of Marlowe's plays, "Tamburline the Great," the Suez Canal was anticipated and described nearly three centuries in advance of its construction.

Mr. J. J. Morse and family arrived in Melbourne, Australia, on Sept. 4, after a trip of nearly 12,226 miles occupying 47 days. A letter from Bro. Morse just received as we go to press says that their voyage was very pleasant and safe. They received a hearty welcome from the Spiritualists in the Antipodes and have begun work in earnest there, the Sunday audiences numbering over 800 persons. These meetings are such a success that their stay may be prolonged to something like four months in Melbourne. They will go to New Zealand and on the return trip expect to be in California, and may

remain a month or two, if arrangements can be made for them to work to advantage in San Francisco, Oakland, San Jose, Los Angeles, etc.

Proof of Earth's Rotation.

Camille Flammarion, the eminent astronomer, in the presence of 5,000 persons, including representatives of the Government and the most prominent scientists, renewed at the Pantheon in Paris, France, on Oct. 22, 1902, in the afternoon, the only visible proof ever given since Foucault's original experiment in 1851.

The principle of the demonstration is a pendulum, which swings in an invariable plane, though the point of suspension turns, causing an apparent deviation of the pendulum from the earth's real rotation.

From the Pantheon dome a weight of 62 pounds was suspended by a wire 78 yards in length. The pendulum was started by Flammarion and each double beat of 16 seconds showed an apparent deviation of one-tenth inch in a direction contrary to the earth's real rotation. With successive beats the deviation became clearly perceptible and a cry of enthusiasm escaped the spectators. Flammarion said afterward:

The experiment is the grandest lesson ever given in popular astronomy, and we know with our own eyes that we inhabit a moving planet.

Dr. Oliver Lodge, when speaking of supposed fraud in mediumship, holds the subliminal self responsible for many things charged to fraud, and then concludes that "deception" need not be conscious and voluntary. The following sensible remark was added by an exchange:

Borderland phenomena are likely to be more successfully studied when observers thus recognize the fact that "a medium" is usually ignorant as to the workings of her own consciousness, and that the brutality with which suspicions of "fraud" are entertained and uttered must inevitably distress and increase the confusion of a sensitive honestly anxious, so far as her waking consciousness is concerned, to act with perfect candor.

Mrs. Elizabeth Cady Stanton, the well-known woman suffragist, passed to spirit-life last Sunday in New York, and was buried in Woodlawn Cemetery on Wednesday. She was 87, and old age was the cause of her transition. We were a near neighbor to her 48 years ago, in Seneca Falls, N. Y., and admired her energy and zeal.

The Fad now is to publish new books, leaving the edges untrimmed and the leaves uncut. We hope that fad will soon pass away, for it is a great bore to have to cut open every page before we can read a book, and the rough edges are inelegant and crude.

Election absorbs nearly every one now, but it will soon be over. Next Tuesday will seal the fate of all the candidates, either to their joy or sorrow. The PHILOSOPHICAL JOURNAL takes no sides on questions purely political, but desires to call attention to one candidate who should not receive the votes of any lover of the liberties of the press, especially the progressive advocates of the ever advancing thought of the twentieth century. We refer to Eugene F. Loud, who on two different occasions attempted to enact a law in the U. S. Congress to abridge the rights of publishers of periodicals, and though these measures were defeated in that body, they have been carried out by the Postoffice Department very vigorously—denying the pound rate to nearly all the New Thought periodicals.

Mr. Loud should be defeated by the votes of outraged advocates of the new and progressive thought, without reference to party politics.

A Holy War (of small dimensions) has been declared against the United States by the Sultan of Bacolod, a Mohammedan province of the Philippine Islands. Of course, it is "a tempest in a teapot." The insolence of the Sultan, however, shows the fierceness, delusion and bigotry of religious wars. He replied to a conciliatory letter from Gen. Sumner: "I don't want your friendship; I want war." Of course, he will get what he wants.

Indiana, one of the least progressive States in the Union, has lately declared, through its Supreme Court, that all persons who desire to be healed of their physical maladies must employ a physician of the regular schools, so that there is no chance in Indiana for Mental Scientists, Christian Scientists, or spiritual and magnetic healers of any kind. Poor, benighted State!

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE MAJESTY OF SEX, by Nancy McKay Gordon, Denver, Colo. 185 pages. Price, \$2.00.

This book shows the way and method of celestial love on earth and now. It shows how the truly wedded pair may, as they proceed on this triumphant journey, make all things subservient to their needs. It elucidates and illumines even the most obscure in the Science of Regeneration!

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The book is beautifully bound, with initial letter beginning each subject paragraph, and is artistic from every point of view.

Beginning with November, 1902, the *Higher Law* will be consolidated with *Country Time and Tide*, published by E. P. Pressey, Montague, Mass. Horatio W. Dresser will conduct a Higher Law department in the combined magazine. The same line of thought will be continued. The consolidation means no change in policy or ideas.

In the *Arena* for November are several reform articles by prominent writers, including The Optional Referendum and Initiative, and an important article on the President and the Trusts, followed by another on the Personal Power of the President. The Home Across the Way is an occult story by Laura M. Eldridge. 25c. Alliance Pub. Co., 569 Fifth Ave., New York, N. Y.

Fulfillment is the name of a new monthly published at 730 17th Ave., Denver, Colo., at \$1.00 per year. It is an eight-paged quarto devoted to the subject of Mental Healing.

Dr. Geo. W. Carey, author of "The Biochemic System of Medicine," has permanently located in Indianapolis, Ind., and will commence the publication of the *Journal of Biochemistry* in January next. Dr. Carey is especially fitted for this work. We wish him success. Subscription price of the *Journal of Biochemistry* will be \$1.00 per year; six months, 50c; three months, 25c. Send for it now and get first number. Address Dr. Geo. W. Carey, 921 Indiana Ave., Indianapolis, Ind.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

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A Forward Movement.

TO THE EDITOR:

I wish to report the cause of Spiritualism is on a boom at our place of business. We can't begin to seat the people that come to our test circles Sunday and Tuesday evenings. I hope the boom is genuine and general with all our mediums; if so, Spiritualism will be able to wake up and pull out of its seeming Van Winkle sleep in San Francisco.

To me it's about the only cause I am willing to bother my brains about at present—it's true. Our loved do return with their record in glory written on the tablets of memory for mortals yet in the vale. I thank them for coming.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.] Balance reported Oct. 1, 1902.. \$11.15
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I gave the world the joy I had.
I sang, for it was always Spring—
Joy blossomed out of everything:
The earth so green, the sky so blue—
Before I knew! Before I knew!

Before I knew, I had no fear,
For heaven was always strangely near;
I laughed or sighed the happy while
And nestled in my mother's smile.
I never dreamed that life was sad;
I thought God made us to be glad;
I loved the world, I thought it true,
Before I knew! Before I knew!

Oh! laughing light of sunny Spring,
Come back! Come back, oh, everything!
Come back, my childish faith in man,
Come back, the lovely way I ran!
The gay, glad heart, the simple trust,
(Whose root was planted in the dust),
Beat, grow again, as once you grew,
Before I knew! Before I knew!

—New York Journal.



The Editor is not responsible for the opinions of correspondents.

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Letter from Mrs. F. A. Logan

TO THE EDITOR:

I am home again from a four-weeks' visit at Mrs. Marietta Hammer's lovely home two miles west of Red Bluff—just the change that I needed from the death-bed scene of my only brother Walter. None missed him more than I. We had so long labored together in our spiritual work, and were it not for our beautiful philosophy of immortality we should be lonely indeed. Already he has unmistakably manifested himself and assures us that his presence shall be felt for good here in Alameda more than ever before.

Although we were disappointed in the pretended materializer alluded to in last week's JOURNAL, for whom the circle was gotten up, yet our guides prompt us to continue our meetings called Circle of Harmony every Sunday evening, to which all will be welcome, knowing that truth will triumph over error. I would rather be deceived than be the deceiver. I have always been a friend to mediums, am still, and will do them and the Cause all the good I can; but the real Spiritualist will adhere to truth, honesty and justice. MRS. F. A. LOGAN.
Alameda, Cal.

Letter from Springfield, Mo.

TO THE EDITOR:

Our work here is progressing nicely. We have resumed our regular Sunday-night services at G. A. R. hall on St. Louis St., and our Spiritual Sorosis (ladies) meetings are continued with unabated interest. MRS. M. THERESA ALLEN.

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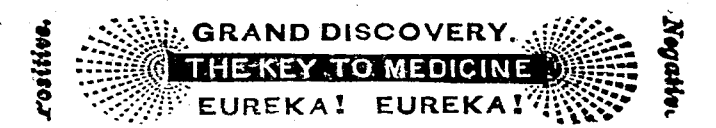
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Organized Spiritual Work.

TO THE EDITOR:

My thoughts this morning have been on the movement known as Modern Spiritualism. Living far from the centers of activity where our Cause has public demonstration at the present time, has kept us close to the movement in its earlier aspects, when the divine light shone unobscured by the commercial phase which obtains at the present time. I have come to the conclusion that many who think they are true exponents of the Cause are in reality more detrimental than open enemies. For their conception of Spiritualism which the angels inaugurated over 50 years ago, and that represented at the present time, bears so little in common that the originators could not claim relationship. In the earlier days the movement known as Modern Spiritualism was of a purely spiritual stamp. All thoughts of material affairs were entirely separate. No one was engaged in it for material gain, and the spiritual forces from the wisdom spheres had charge.

Many noble mediums responded to the angels' call to go forth and give the glad tidings to the multitude. Most grandly they performed this mission. Some have passed on to their reward. Some are yet in the harness clear-sighted and responsive to the higher powers. They meet the changed condition with patience and courage, knowing that our heaven-born cause will advance just as fast as the minds of the people can grasp spiritual truths. They make no complaint that the old days have passed, when in response to the call they went forth to speak the truths of heaven without other support than their inspirers. Though they opposed hoary-headed error with the piercing rays of truth, without fear, or favor, old Error was gathering her forces for action. She has never met truth in open combat, but has done her work in secret, though she would not meet our mediums on the platform, and let the torch of reason dispel the error.

She has sought in every way to weaken the mediumistic sensitives through which the light of truth was given. Our sensitives have been subjected to opposition from both sides of the borderland. And the commercial age in which we live has brought their work upon a material basis, the spiritual attractions corresponding in exact ratio to the commercial demand for information upon the material plane. What is the remedy for this unsatisfactory state of our Cause? "Organization" is the watchword from the wisdom spheres. And as we grasp the import we respond: Organize and raise the spiritual cause out of the materialistic and commercial age into its original spiritual purity that the wisdom spirits may co-operate successfully with us as in the past. We have received the light from on high; let us heed the command to come up higher upon the purely spiritual plane. And let those who have not heard the word proceed according to their light. Organization for mediumistic propaganda upon the commercial plane is not needed, for the majority of the people are already adjusted to that plane of thought and seek such sustenance as their instincts demand. Not so with the purely spiritual, who are in the minority and live upon a higher plane of thought. They need the nucleus of united action, or the material-

istic element will dissipate the forces. We need united action that our sensitives, who voice the higher thought, may have support and an opportunity to give forth their light under the banner of Spiritualism. The heart grows sad when we see our willing instruments of truth seeking other avenues to voice the inspiration which seeks to lift the people upon a higher plane. They rightfully belong under the banner of Spiritualism, and our Cause needs the prestige of their inspired truths. Can any lover of our Cause, in its purity, say we do not need to organize, that we may make a place for our own, under our own loved banner of truth, the spiritual philosophy?

Let it be fully understood that the higher phases of Spiritualism need organization. For the propaganda of our work upon a purely spiritual plane; for protection from the materialistic element; for giving a place in our ranks for the voicing of truth through our sensitives, that they shall not be obliged to seek other channels of expression. Let it not be said of us: "As of old, our own came to us, and we received them not."

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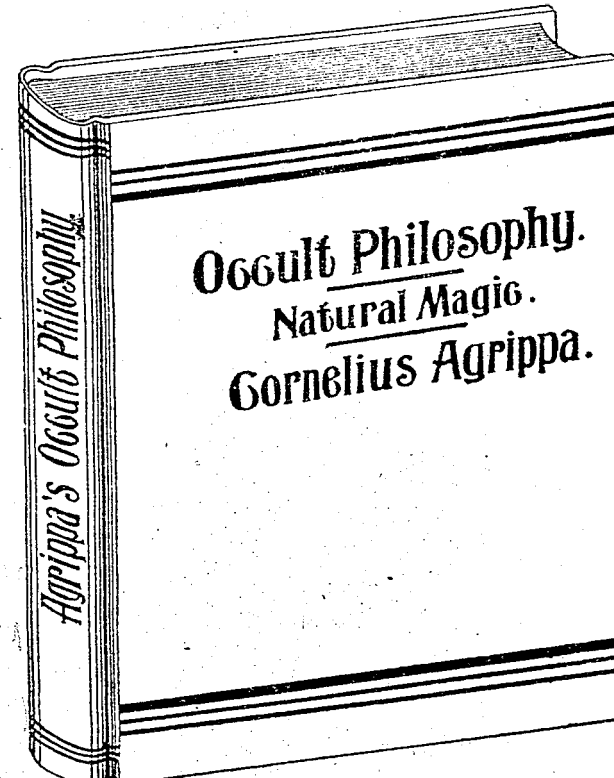
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Right Shoulder	Scorpio	Water	Oct 23 to Nov 22
Right Arm	Sagittarius	Fire	Nov 22 to Dec 21
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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Mrs. Ada Foye gives readings daily at 1423 Market St., San Francisco.

Mental Healing was the theme of Henry Harrison Brown's lecture last Sunday evening. He claimed that to think health was to be health. That all conditions of body were only the shadow, or the reflex, of mental conditions. As these unpleasant conditions of body were thought-produced, all one had to do to be cured was to think them away. Concentration upon health-thought was to be cultivated. He cured several persons of their ailments by Suggestion—one gentleman in the rear of the hall being relieved of a pain he had carried for six months by a word of command from the speaker. Next lecture is upon "Whence are we Controlled?" Odd Fellows' Building, Sunday evening, Nov. 2.

Stockton, Cal.—With pride and pleasure we report the remarkable progress our spiritual organization has made. It is but one month since its dawn, and we now have 50 active members and many new applications. On the tenth of this month it was announced that Mrs. Anna L. Gillespie would address our society on the eve of Oct. 21 and would be assisted by Mr. J. Shaw Gillespie. Some of our members thought it rather early in our new life to employ such talent, but when the time arrived we were favored with a fine gathering from our most respected citizens irrespective of religious creeds. The lecture was a complete success, and the beautiful vocal solo rendered by Mr. Gillespie brought tears of gladness to the eyes of many lovers of fine music.

FRED HARDY, Pres.
E. HUNTER, Sec.

The Rummage Sale projected some time ago by the Ladies' Aid Society will open on Saturday, Nov. 1, at 10 a.m., at 1508 1/2 Powell St., between Green and Vallejo, San Francisco. All persons having clothing of any description that can be utilized for this sale, are cordially requested to either leave the same at the Spiritualist headquarters, 305 Larkin St., or notify the secretary, Mrs. C. H. Wadsworth, 420 Eddy St., who will see that the articles are conveyed to the sale rooms in due time. This is worthy of attention by all lovers of humanity as a needed work of charity.

Mrs. R. S. Lillie conducted the usual meeting of the Society of Progressive Spiritualists in Covenant Hall, Odd Fellows' Building, San Francisco, last Sunday evening, and after answering questions gave an inspirational lecture on the Philosophy of Spiritualism, which was full of interest, instruction and eloquence, closing with an improvised poem of rare beauty.

The Meeting of Mrs. Anna Gillespie at Fraternal Hall, Alcazar Building, San Francisco, last Sunday evening, was well attended. Mrs. Gillespie delivered an excellent address, taking as her subject, "Am I my Brother's Keeper?" There was singing by the audience, and a trio by Mr. and Mrs. Gillespie and Mr. Fred Manchester. Several of those present informally discussed the question of organizing a society under the State Association.

Sacramento.—A letter received from Mr. Allen Franklin Brown, the State Organizer, says: "Everything is going my way in the matter of forming a society here." On the day of his arrival, Thursday, he secured 17 names, and the following day several more. He held a meeting there last Saturday night and Sunday.

Mrs. Ada Foye was greeted by a large audience in Prospect Hall, Odd Fellows' Building, last Sunday evening. Mr. W. T. Jones presided and Mrs. Tully gave musical selections and sang that beautiful piece of Prof. Longley's, "Only a Thin Veil Between us." After an invocation, Mrs. Foye answered a large number of questions propounded by the audience in a very interesting manner, particularly the one relative to the mission and work of Jesus of Nazareth, viewed from a Spiritualist standpoint. The seance which followed occupied about an hour, and the spirit messages were many and satisfactory—all being recognized. These meetings are growing in interest and awakening much thought and inquiry, and will therefore continue indefinitely.

Mrs. N. F. Ravlin, we regret to state, is very ill at her home in Oakland.

The Lyceum last Sunday was well attended and the program of the day was a success, rendering it most interesting and instructive to the little folks and scarcely less so to the grown-up people. Several visitors were present. Mrs. Wadsworth conducted the work and Mr. Wadsworth led the singing. Mrs. Wadsworth gave the invocation; Mr. Howe sang "The Holy City"; Miss Georgiana Campbell and Miss Currier gave recitations, and Mrs. Howe and Mr. Gillespie made brief addresses. The Lyceum leaders will hold a conference every Wednesday at 8 p.m. at the Spiritualist headquarters. All interested are invited.

The Sunflower League will hold its housewarming in the new headquarters, 305 Larkin St., on Thursday, Nov. 6, at 8 p.m. A fine program has been arranged for the occasion. All members are urged to be present and bring their friends.

The Conference last Sunday at 305 Larkin St. was well attended and most interesting. Mrs. Sarah Seal presided, and Mr. Arthur S. Howe acted as pianist and sang a solo. Interesting speeches were made by Mrs. Howe, J. A. M. Jones, W. T. Jones, Mr. Matthews, W. M. Rider, J. Munsell Chase and Mrs. Seal. The subject for discussion next Sunday will be: "Can Spiritualists organize on any better basis than they are at present organized?"

Home Again.—Mr. and Mrs. B. F. Small have returned from their vacation, and will be at home to their friends at 1005 Powell St., San Francisco.

The Semi-Annual Meeting of the Mediums' Protective Association for the transaction of general business and the election of directors for the ensuing year, will be held on Saturday evening, Nov. 8, 1902, at Spiritualist headquarters, 305 Larkin St., San Francisco. All members are earnestly requested to be present. W. T. Jones, Pres.
Wm. H. Davis, Sec.

Thanks.—The undersigned takes this method to tender his grateful thanks to Mrs. M. E. Hammer of Red Bluff, Cal., for her truly generous compliment in his behalf recently printed in the PHILOSOPHICAL JOURNAL.
M. E. TAYLOR.

A Card Party will be given by the Ladies' Aid Society at the Spiritualists' Headquarters, 305 Larkin St., San Francisco, on Friday, Nov. 14. This is the first of a regular monthly series which the ladies intend to give during the Winter months. A cordial invitation is extended to all.

Mme. Young, at 605 McAllister St., San Francisco, held her usual meeting last Sunday evening, giving spirit messages and psychometric readings in the well-filled hall, after an interesting lecture by Mrs. Sarah Seal. Prof. Young conducted the musical exercises.

Flowers and sealed letters were read psychometrically last Sunday evening at 335 McAllister St., San Francisco, by Mrs. C. J. Meyer, who holds meetings there every evening throughout the year.

The Oakland Spiritual Society met at Unity Hall at 856 1/2 Isabella St., Sunday evening, Oct. 26. Pres. Stewart called the meeting to order. Mrs. Stewart opened with an invocation. Dr. Sivatha gave a lecture on "The Soul—the Universal Language." Dr. Anderson followed with an interesting address: Amanda Smith gave tests which were recognized. Mrs. Stewart gave a short address and closed the meeting. The previous Wednesday evening meeting was well attended. Sec.

The Directors of the California State Spiritualists' Association will hold their regular monthly meeting on Saturday evening, Nov. 1, at the headquarters, 305 Larkin St.

Mr. Geo. F. Brackett of Blaine, Wash., is on a visit in San Francisco, and may go to Los Angeles before he returns home again.

The Union Society conference on Sunday, Oct. 26, at 3 p.m., in Fraternal Hall, Oakland, was participated in by Prof. Shaw, Dr. Anderson, Mrs. Fanning, Mrs. Stewart, Dr. Bonesteel and others. Mrs. Johnston followed with readings. An overflowing house greeted Dr. Ravlin and Mrs. Dr. Stewart in the evening. Dr. Muehlenbruch, who was present, also participated in the meeting.

Mrs. C. Wernmouth, at 117 Larkin St., San Francisco, last Sunday, entertained a large audience, giving spirit messages and psychometric readings. A short address was given on "The Philosophy of Spiritualism"; songs by Mr. Mountain; music by Ethel Dashwood. These meetings will be continued in Friendship Hall, fourth floor, Odd Fellows' Building, through the months of November and December.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

Mrs. Eberhardt has recovered from her indisposition and greeted her audience again last Sunday evening—giving spirit messages and psychometric readings to the hungry ones awaiting the consolation afforded by their presentation, at 3250 22nd St., San Francisco.

The I. F. T. Bible S. S. and Church held its regular Sunday meeting at 909 Market St., San Francisco, (front hall). At 11 a.m., tests by Mrs. Church, Mr. Sadler, Mr. Machett and Mr. Eberhardt; 3 p.m., Mr. Church, Mr. Wilson and Mr. Matchett; 8 p.m., Miss Dixon, Mrs. Gillingham, Mr. Hargrave and Mr. Wilson. Entertainment and dance Nov. 18, 1902. Admission, 10c. All welcome. Good music; piano and violin.

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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30, in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

Mrs. Ada Foye.—Meetings for spirit messages and tests every Sunday evening at 8:00 in Prospect Hall, Odd Fellows' Building, corner of Seventh and Market Sts. Fourth floor; take elevator.

Mrs. Anna L. Gillespie will open a season of lectures in Fraternal Hall, Alcazar Building, O'Farrell St., San Francisco, beginning Sunday evening, Oct. 5, 1902. You are cordially invited to come and bring your friends. Lecture begins at 7:45 p.m. Good music. Second floor, front; take elevator.

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NOV. 11 '02

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T. G. NEWMAN.
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 8, 1902.

1429 Market-St.
Between 10 & 11th-Sts.

No. 45.

IF YOU DO SUCCEED.

If at first you do succeed,
Try again!
Life is more than just one deed:
Try again.
Never stop with what you've done,
More remains than what you've won,
Full content's vouchsafed to none;
Try again.
If you've earned a bit of fame,
Try again!
Seek a still more honored name:
Try again.
Sit not down with folded hands,
Cramp not hope with narrow bands,
Think what prowess life demands;
Try again.
If at first you do succeed,
Try again!
For future harvests sow the seed,
Try again.
Rise with sacred discontent,
Realize that life is lent,
On highest searches to be spent;
Try again.

BORDERLAND

A Wonderful Child.

The Society of Dramatic Authors, presided over by M. Victorien Sardou, lately admitted among its members a girl of ten years of age, born on March 5, 1892. She advanced to the president as a short-frocked child, with loose, floating hair. This child had written several plays, which had been successfully produced. And it seems that she has been writing for years, according to her mother, who says that when she was but five years old, on a visit to London, she recited before Queen Victoria and the then Princess of Wales some stories composed in English by herself.

As to her English, her mother said that she did not know how or where she had learned it, and the child ejaculated: "I did not learn it; I knew it." She says that she watches, observes closely, analyzes and writes the result. "When I go in an omnibus I observe my fellow-passengers, guess their thoughts, construct their romances."

The Shakers.

Very few Spiritualists are aware of the fact that previous to the rappings at Hydesville, N. Y., this same phenomena occurred among the sect known as the Shakers. Previous to 1840, they had, beside the knocking, such phenomena as visions, trances, speaking with foreign tongues, inspirational poems and songs. Indeed, their name was given them in division by outsiders on account of the way some of them were acted upon by unseen forces to shake.

In 1774 Mother Ann Lee, with a party of eight, came to this country to avoid religious persecution and settled in the woods not many miles from Albany, N. Y. Later on, many other communities were started, and at present there are 14 of these scattered in various States. It was my pleasure recently to visit the settlement at Mt. Lebanon, N. Y., and from them learned much of their life and history.

This community owns thousands of acres of land on which are some of the finest buildings, orchards and livestock in the country. They live co-operatively, but each family has its own dwelling-house, barns, work-shops, store, dairy, laundry, etc., and manage their own business affairs. Aside from farming, they make chairs, fur gloves, Shaker cloaks, carpet-beaters, woven mats, and put up medicines.

They live the pure virgin life and have no creed except to do good and be good. On Sundays they have public services, which consist of singing, reading, speaking and marching. They used to dance as a form of religious service, but it has been abandoned.

Thousands of children have been educated by the Mt. Lebanon Shakers, many of whom were orphans, but most of them leave to do for

themselves in the busy world when they arrive at maturity.

The women dress in a quaint costume made of drab silk and linen woven together, made with full plaited skirt and plain waist. A silk kerchief is pinned around their white collars, while a white lace cap adorns the head. When on the street they wear a bonnet made of rye straw bleached and woven into shape, with a silk cape at the rear and a long cloak which covers the entire body.

They say "yea" and "nay" for "yes" and "no." They excel in cooking, making home-made jellies and jams and fancy-work of all kinds. I find them an industrious, harmonious and contented people, who send out an influence for good to all. LIDA BRIGGS BROWNE
Utica, N. Y.

Clairvoyance, or Second Sight

The other evening, at a fashionable restaurant in the Bois de Boulogne, Paris, several gentlemen sat over their cigars, when one of the party rose hurriedly and took his leave. He had seen as in a vision the pale, appealing face of an intimate friend living in the Rue St. Georges, whose right leg seemed

to be hanging helplessly, and his friend appeared to be begging him with imploring gestures to come to his assistance.

When he ran to the Rue St. Georges he found that his friend had broken his leg in a street accident which had happened to him at 7 o'clock the same evening.

This incident is given as a strange example of telepathy by M. Henri de Parville, who also relates some curious experiments in the transmission of thought and feeling conducted by Dr. Binet Sangle, Professor of the Paris School of Psychology. One was as follows:

Madame M— and M. O— were two nervous subjects, one of whom hypnotized the other. When Madame M— had been put into a hypnotic sleep, the professor placed on the tongue of M. O—, who was 15 yards away from the lady, a quantity of soap. Instantly Madame M—, at the other end of the room, went through an expressive pantomime, spitting and gesticulating, and displaying all the symptoms of disgust felt by the other subject. It was impossible for Madame M— to see what was being done, as her eyes were bandaged, and every precaution was taken against trickery.—
Belfast Weekly News.

Our Highest Kinship.

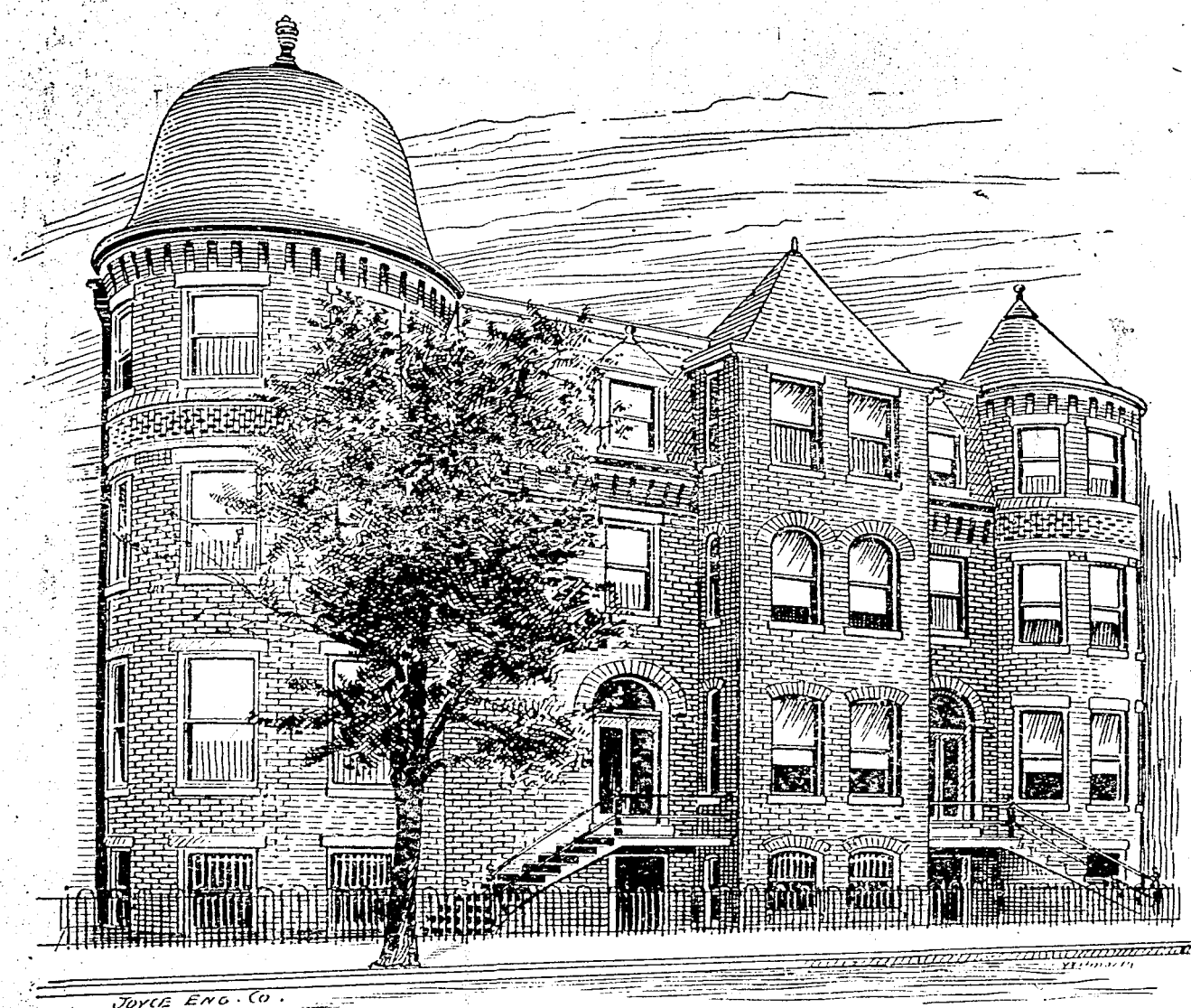
M. E. TAYLOR.

There is very much more than common kinship expressed in the fraternal bond which constitutes a chain of unbreakable tie of at-onement between congenial souls. And I am happy in the realization that in the higher spheres celestial we shall bask in the atmospheric splendor of associative angelic harmony—a glorified condition attained through the laws of attraction and evolution. Therefore, the higher we soar in our aspirations and efforts to harmonize our lives therewith, while here, the purer, brighter and more divinely beautiful will be our entrance and reception into that realm of freedom from all inharmonious bitterness.

It is there, also, that we shall learn soon, or later on, if not here, that true and unbroken kinship is confined to the spiritual department of life and individualized existence, rather than to the evanescent phenomenal drapery we sport during our labor in the workshop of the physical elements.

All through the ages, the aspiring within spirit germ—the real ego or I of every child of the Dual Infinite, have sought to grasp understandingly the problem as to themselves individually. And thanks to the generative law in its

Spiritualist Headquarters in Washington, D. C.



The engraving also shows the adjoining building which Mr. Theodore J. Mayer generously offers to donate to the N. S. A. on conditions, enumerated in the PHILOSOPHICAL JOURNAL of Oct. 25, 1902.

Godized splendor, occasionally persons have appeared on the physical stage so strongly and psychically harmonious in their unfoldment as to be able to grasp the situation intuitively and answer the question: From whence? and why? And within the last 52 years the problems of life and conscious beinghood in their mystic combination have been and are being solved with a clearness hardly dreamed of before by the many.

The obstructions between earth and heaven, or the spiritual department of life—there placed by the ignorance and superstition of previous ages, or the relative childhood condition of the race, are being rapidly removed through the co-operative help of the angelic world with the vehement efforts of the present incarnates on our planet, and now, as a sublime and joyous result, the beautiful and attractive scenery gracing the better land, or free soul realm, is being enjoyed from this planet by very many whose intuitional or psychic powers have become actively and blissfully illuminated.

Shadows are evanescent, while every true substance is perpetual—whether in the atomic, vapory or the more expressive phenomenal integrated or compound forms, as in flowers, trees, etc.

All metals have to be cast around a germ center or pattern in order to give a corresponding phenomenal expression with or to the pattern. So the spirit germ-pattern constitutes the central nucleus around which the atomic parts of the physical elements are gathered in accord with the laws of demand and supply; and when all the exterior conditions are in harmony with the pattern a Christly sample of human-divine manhood graces the world.

To make the family of the infinite Father-Mother completely in harmony with the foregoing, no intelligent philosophical student in the compound lesson of cause and effect can reasonably fail to recognize the necessity of every phenomenal birth and transition that has taken place and that may take place throughout the vast empire of space, as such is the fruitage of the law of progressive evolution.

It is here or on this basis that we may be able to grasp the proper or value estimate of every soulized being.

Oh, this divine ancestral pedigree of our higher ego conscious intelligent individualities! Oh, this kinship to the Infinite Over-soul! How it enraptures with sweetest joy pulsings those who have approximated near enough to the delectable summits to comprehend their spiritual at-one-ment with the Father!

Oh, this advent of spiritual splendor now gilding the mountains, valleys and planes of earth! Oh, this dispensation of mental illumination that proclaims a higher soaring of the race in the angelic direction!

This truly delightful theme infills and overflows the inner life bowl of my being with ecstatic joy at times to the extent that I am impelled to cry out: "Oh, let me go and enjoy the sweet placidity and bliss of celestial harmony!"

Yes, this theme has taken strong and welcome possession of all the spiritual-intellectual faculties of my being to the happy extent on my part that I fail to detect any diminution in its immortal blooming beauty and richness, and under its enrapturing influence my inner or spirit vision beholds the entire family of our loving Father and

mother threading their way up the steep into the brighter and still brighter light and glory of celestialized angelhood.

Santa Barbara, Cal.

The National Convention.

It convened in Boston, Mass., on Oct. 21, and was very largely attended. At the reception on Monday evening at Berkeley Hall there were about 300 guests present, who thoroughly enjoyed the reunion.

President Barrett called the meeting to order. A large number of speeches were made by the delegates, interspersed with excellent music; the general opinion being that we had entered upon a new era of spiritual progression, which is being recognized and embraced by many of the foremost thinkers of the present age.

On Tuesday morning President Barrett called the delegates to order and appointed the various committees, after which an hour was spent in conference. The afternoon session was devoted to the reading of officers' reports, and the evening to a public meeting, with speeches, music and spirit messages. The hall was profusely decorated and an admission fee was charged; the audience completely filled the hall and balconies. The principal address was given by Dr. Geo. A. Fuller, and it was a brilliant effort, and Mrs. May S. Pepper read sealed messages.

The second day of the convention opened with reading the report of Mr. and Mrs. Kates, followed by that of Mr. and Mrs. E. W. Sprague.

Mr. and Mrs. Hudson Tuttle were presented to the convention as honored guests, and were received with great applause. Mr. Tuttle gave an address reviewing the work during the past 40 years which was very interesting.

The Morris Pratt Institute received donations amounting to several hundred dollars, and also sufficient funds to furnish two more rooms.

The Lyceum movement received recognition, and an entertainment was given under the direction of J. B. Hatch Jr., which was well enjoyed.

The McIlroy Will Case was reported to the convention and referred to a committee to consider what would be best to be done in the matter.

The third day of the convention devoted its morning session to organization and the raising of funds for missionary work, and a considerable sum of money was collected.

The report of the Committee on Missionaries was then submitted, and that portion of it dealing with an extension of work called forth considerable discussion. The speakers were: Moses Hull, E. W. Sprague, Mrs. H. L. P. Russegue, Mrs. Carrie E. S. Twing, Dr. C. D. Fisk, Mrs. M. E. Cadwallader, Mrs. Z. B. Kates, Mrs. C. D. Pruden, Mrs. E. W. Sprague, Thos. J. Wheeler, Geo. W. Kates, Mrs. Longley, Dr. Wm. A. Hale and Mrs. Stewart.

The convention voted to increase the number of missionaries in the discretion of the board of trustees.

The fourth day of the convention closed the session. The officers elected were: Harrison D. Barrett, of Needham; the Hon. Thos. M. Locke, of Philadelphia; Mrs. Mary T. Longley, Theodore J. Mayer and I. C. I. Evans, all of Washington; the Hon. Alonzo Thompson, of Fullerton, Neb.; Clarence D. Pruden, of St. Louis; Cassius L. Stevens, of

Pittsburg, and George W. Kates, of Rochester, N. Y.

Washington was selected as the next place of meeting. The afternoon session was devoted to the clearing up of business. It was suggested that the National Lyceum Association be disbanded, and in its place a national conductor of Lyceums should be substituted under the direct control of the National Association, but no action was taken on this matter.

Max O. Gentzke of West Point, Neb., gave an interesting account of the progress of Spiritualism among the Germans in this country.

Greetings were exchanged with various co-operating bodies.

The General Fund of the Association received about \$2,500 as a contribution for the week.

Settled speakers for societies were strongly recommended, in the place of the present itinerant.

The president was also authorized to appoint a committee to be charged with the duty of compiling ritual forms, to be used in marriage, burial or other ceremonies under spiritualistic auspices.

A long debate ensued over a report of the Committee on History and Education, the two points of importance being a provision for the compilation of a history of Spiritualism by Lyman C. Howe, and commendation of the Morris Pratt Institute at Whitewater, Wis. Both were referred to the incoming board of trustees.

The farewell meeting was largely attended. Mrs. H. L. P. Russegue defined Spiritualism and reviewed the efforts of its followers from its inception to the present day. F. A. Wiggin told of his contention with the skeptics on Spiritualism, and Moses Hull, of Wisconsin, spoke of his work. Miss Margaret Gaule and Mrs. Zaida B. Kates gave the spirit messages.

Good-bye to Mme. Montague.

On Saturday evening, Sept. 20, some 50 of the personal friends of Mme. Florence Montague assembled at the "Galleries," 1 Prince's Terrace, Bayswater, London, England, for the purpose of presenting her with a testimonial of their regard and bidding her good-bye and "God-speed."

Dr. Stenson Hooker presided, and before calling upon Mr. E. Dawson Rogers, editor of *Light*, to make the presentation, he stated that it had occurred to a few of Mme. Montague's friends that they could not permit her to return to America without expressing their gratitude for all she had been to, and done for, them, and they privately formed themselves into a small committee for the carrying out of that object. He wished to say that this was done entirely without Mme. Montague's knowledge; indeed, they had hoped that it would not come to her knowledge until the very last moment, and the committee was alone responsible for the means which had been taken to get the testimonial together. There had been no public appeal, and those who had contributed had done so with the kindest expressions of pleasure and good will.

Mr. E. Dawson Rogers said that when he received the invitation to make the presentation he had at first felt impelled to say "No"; he was a very busy man, and felt that he was unequal to the task of saying the sweet things that were usual upon such occasions; but upon second thoughts he had felt strongly impelled to say "Yes." He had watched the work of Mme.

Montague very closely, had been the repository of many confidences regarding her and her powers as a medium, and entertained a very high regard for the guest of the evening. "But," said the speaker, "one does not love a surgeon for his skill; but if he exercises it in a manner which shows his sympathy towards his patients, then we feel drawn towards him. Our friend is a medium; we do not thank her simply because she is a medium, but she has added to that fact personal qualities of a very high character; of sweetness and sympathy; of good, generous impulses and sincere devotion to the truth."

He personally knew of instances in which, through Mme. Montague's influence, doubters had become fully convinced of the truths of Spiritualism, and had thus reached a state of joy and peace to which they had hitherto been strangers. He admired the intense interest which their friend took in her work and her constant desire to do good to all around her, and he regretted that, after having won the affection of so many friends, she was going to run away and leave them. The poet Bailey, in his great work, "Pestus," which he had declared to be an "inspired" production, had beautifully said:

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count him, by heart-throbs, the most lives
Who thinks most, feels the noblest, acts the best.

Mme. Montague had been in London only two and a half years, but if the time were counted by her "heart-throbs," he would not attempt to tell how old she must be, for her heart had throbbed continually in the behalf of those with whom she had come in contact. Mr. Rogers said he was glad that Mme. Montague had come to London; he was sorry she was going away; but as she felt that she must go, he hoped that, not for her own sake alone but for the sake of her hosts of friends here, her "Karma" would ere long bring her back to us. As an indication of their wishes in that respect, he would read a few lines which had reached him shortly before the meeting:

TO MME. FLORENCE MONTAGUE.

We heard you speak
And, listening, drew
A flood of melody
Around transported senses
That absorbed,
And still retain,
The purport of the teachings
You imparted.
Oh, speak again!
Your words have subtle meaning,
Our ears are open
And your voice is sweet,
And we are parting
And—ocean intervening—
Fate may ordain
That we may never meet.
The world is wide,
Though there are narrow channels
For soul attuned to soul
To still commune,
But we are mortal
And have human failings,
So bear with us
And come back soon. A. F. G.

In a few earnest words, spoken with evident emotion, Mr. Rogers then addressed Mme. Montague and presented her with a small, dainty album containing the list of the names of the contributors to the testimonial, and a check for £34 9s., as a token of their esteem and regard, and concluded with the prayer that: "God and His holy angels would guard, guide and protect her in all ways always."

Dr. Stenson Hooker thoroughly endorsed all that Mr. Dawson Rogers had said. The truth of the words that "Parting is sweet sorrow," had never come home to him with such force as on the present occasion; the joy of having known Mme. Montague was mingled with

regret at her departure. In all her work and teaching she had ever upheld the highest moral and spiritual standard, and he had always left her circles feeling strengthened and refreshed in every way—mentally, morally and spiritually. A bond had been formed, and impressions made, which nothing could ever break or efface, and while wishing Mme. Montague every happiness, he would not say "good bye," but "fare thee well."

Miss Dupuis bore sincere testimony to the good she had received from the ministrations of Mme. Montague, and said: "I have learnt so much from her that she has altered the whole tone of my life."

Mme. Montague, in her own graceful and charming manner, acknowledged the many kind thoughts which had been expressed, and with loving gratitude accepted the gift which had been so generously presented. It had been said that "out of the fulness of the heart the mouth speaketh," but her heart was full to overflowing, and yet she felt strangely tongue-tied. She wished she could tell how much she prized the friendship and affection which had been showered upon her, and the pleasant memories she would retain of England and all the kindness she had received.

The arrangements for the presentation had been privately made by her friends, and did not come to her knowledge until it was too late for her to stop them, as she most certainly would have done, for she had been received with such unvarying kindness and hospitality that she could not have allowed the appeal to be made to her friends. Light and the London Spiritualist Alliance were the first to stretch out the hand of fellowship, and Mr. Rogers—may heaven's choicest blessings rest upon him!—had hospitably welcomed her to his home, as also had Mr. and Mrs. Wallis, Mr. Morse and family, Mr. and Mrs. Everitt, Mrs. Mauks, and others.

The Marylebone Society, Junior Spiritualists' Club, Stoke Newington, Shepherd's Bush, Battersea, Stratford, and Clapham societies, with their earnest workers, had all received her warmly, as also the friends in Manchester, Eastbourne and Brighton. The London Psychic Society had worked heroically, and she did not believe its work would fail. Everywhere she had been loaded with honors, and she could only say that it was ever her desire to prove worthy of the many good thoughts that had been extended to her; and in conclusion she could only say: "God be with you, till we meet again."

An interesting program of songs and recitations followed, which were much appreciated, and light refreshments were kindly provided by the hosts.—*Light London, England*

Pantheism of Spiritualism.

J. P. COOKE.

Pantheism is a word of evil omen with theologians, with whom it is regarded as akin to Atheism, and much more dangerous.

"Toland," the old English Deist (1720) expressed it as "God, the creative and ruling power of the universe, distinguished by reason alone from the universe itself." By this statement of Pantheism, if we accept it, we have a theory differing from Theism by the imminence in nature of the Supreme Power—posing as the inner life of every living creature—but not less widely

differing from Atheism or Agnosticism by the acknowledgement of a power to which the title of Deity is applied. So far as is known, Toland was the first to assume the name of Pantheist, but the Pantheistic faith is thousands of years old.

A common misconception, is the notion that every thing is god; but the German Idealist and Pantheist Schelling, so far from maintaining that the sum of sensible objects is God, contends that the very reason of their being objects of sense is their privation of Deity, or of inner life.

Giordano Bruno, an undoubted Pantheist, distinctly declares God as the author of nature, which he maintains must have had a beginning and a cause. He calls nature the mirror in which God distinguishes carefully between the infinite and the finite. Pantheism places the eternal central light as cause and the universe as secondary, as effect. It confesses this inner life as super-mundane and inter-mundane, but not as extra cosmic.

The popular Theism supposes a God existing outside of the universe he has made instead of being the inside, soul and consciousness of the universe. Knowledge is God: is so by consciousness.

Spiritualists are familiar with the notion of matter as a something made up of mental elements. They see that the universe is essentially dual; a polarity of Spirit or Light, the Positive pole, and matter or darkness the Negative pole; that the manifestations of power are only different forms or modes of a persistent and indestructible materiality, the varying changes of an eternal substance, negatively MATTER and positively MIND. Matter has been defined as frozen (solidified) spirit.

This agrees with the Pantheistic conception that the all-life is imminent, interfused, all-penetrating, the ground of all dependence, the life of all life. The microcosm views man as the repository of wonderful, divine forces and powers in his inner life—which the quickening of the solar plexus starts to flowing, to manifesting in psychic powers.

So far, modern assent to Pantheism is quite easy.

But that which really and fundamentally distinguishes Pantheism as Spinoza discloses it, from Theism, is not the doctrine of the *one substance*, but the doctrine of the *one sole agent*—the denial of any other volitional agency than that of the one central God, and this as well in the spiritual as in the phenomenal world. In the world of mind no less than in the world of matter, Spinoza considers the human mind as only a part of the infinite intellect of God. He denies to man moral freedom. To him God is the one sole agent. In other words, there is no such entity as the human mind or soul, what we call such is but a mode or thought of God. Thus conceived God would be in no sense Lord—for he has no intelligent subjects, the mind or soul of man being only one of his notions. While to the Theist, God is the supreme mind—the umpire and judge of created minds and of man's actions. Himself unchanging, the eternal "now" of Real Being.

In a *Seance*, held in Paris, some years since, that noble spirit, Pythagoras, throws a flood of pure light on this question. Defining the Soul as a "Particle of substance which God detaches from the universal force in each individuality." The will, I take it, is a power or function of this substance of the inner life. Again he said:

"While spiritual death is the cessation of individuality, involving disintegration of its elements, and return to universal life," spiritual life, *per contra*, is "the action of all or part of the elements of substance individualizing a form."

The practical weakness of Spinoza's

Pantheism, is the relaxation of the moral sense, consequent on referring all actions, good or bad, to God as the one immediate and direct cause of all. Its strength is the quickening sense it gives us of the all-pervading and immediate presence of God. This side of it appeals to all growing and spiritualizing minds. It is especially conspicuous in Theodore Parker, when he says:

"The All of things appears so beautiful to the comprehensive eye, that we almost think it is its own cause and creator. The animals find their support and their pleasure; the painted leopard and the snowy swan each living by its own law; the bird of passage that pursues from zone to zone its unmarked path; the summer warbler, which sings out its melodious existence in the woodbine; the flowers that come unasked, charming the year; the golden fruit maturing in its wilderness of green; the dew and the rainbow; the frost-flake and the mountain snow; the glories that wait upon the morning, or sing the sun to his ambrosial rest; the pomp of the sun at noon, amid the clouds of a June day; the awful majesty of the night, when all the stars come out with serene step and tread their rounds, seeming to watch in blest tranquility the slumbering world; the moon waxing and waning, walking in beauty through the night; the waters roughened by the winds, which come or abide at no man's bidding, rolling the yellow corn and making religious music in the pines—all these things are so fair, so wondrous, so wrapt in mystery, it is no marvel men say, This is Divine! Yes, the All is God. He is the Light of the morning, the beauty of the noon, the strength of the sun. The little grass grows by his presence. He preserveth the cedars. The lilies are redolent of God. God is the mind of man. He is the Soul of All! The universe, broad, deep and high, is a handful of dust which God enchants. He is the mysterious magic which possesses the world."

"So Nature keeps the reverend frame
Which her signs and voices began,
And all her signs and voices shame
The prayerless heart of man."

The Hindu, Vemana, wisely tells us, Foolish are they who are perpetually inquiring where the Deity resides. God dwells in all things in his fullness. Kine are of different colors, but all milk is white. The flowers on the altars are of many species, but all worship is one. Systems of faith are different, but God is one. "The object of all religions is alike. All men seek the object of their love, and all the world is love's dwelling. Why talk of a mosque or a church? He alone is a true worshiper whose heart is just; and he alone is a true Mohammedan whose life is true," as *Nanac Shah*, the Hindu said.

The life of all is one! The inner life of each is held by the central attraction of the soul of all. There is no "object" without a subject. The soul is the subjective knower, creating knowledge by consciousness. This great truth has changed the divine omnipresence from a cold, unmeaning dogma to a living fact of consciousness. Thus Pantheism and Theism are not of necessity contradictory terms, as I hope to show, they should be complementary. Theism gives us the Holy Being of the Cosmic Inner life, the providential care, the moral will: Pantheism gives us the diffused "ever-presence," the all-pervading life with its garments trailing through nature, breathing music through the song birds, and perfume through the flowers, and color through the sky, and all terrestrial life seems to blossom into joy like an anthem moving in time and tune. Then the spiritual Pantheism suffices for the affections. But when we are sin sick and weary, the skies lower in sombre clouds and might rain, and the song birds sleep and the flowers wither and blow away, then it is that life turns in-

ward and we yearn for the heart of Spirit, where, beyond time and the ether blue, God sits with the summer of love in his own atmosphere, and we feel that our petty cares and sorrows are as naught and all our earthly love is but a glow-worm light compared to that Power of Goodness which shines with such effulgence in the core of the Spirit.

The heart whispers, What, then, is that which we are most familiar with, and cannot help knowing, during every moment, every conscious instant of our lives? Is it not ourselves? Think of the injunction, "Know thyself"! Consider well; and it is thyself, the inner life, of your soul, that you are conscious of, in and along with all that comes before thee." A rigorous inquiry into the structure of that which is known or knowable, shows us that one self must always be a part of every act of knowledge. The two constituents, therefore, of every cognition which any intelligence can entertain, are itself and—whatever else the other element may be; for this element, being indefinite and inexhaustible, can not be more specially described. Each element is no cognition, but only a half or fractional cognition.

Analysis reduces the material universe, whether considered in the aggregate or in detail, to a mere part or element of cognition. The true cognition is always the material universe (or a part of it) plus the mind or person contemplating it. This synthesis is not only the known, but the only knowable. "No object without a subject." A doctrine of intuitive perception arises of its own accord; matter or the external thing, is just as much the immediate object of a man's mind as he himself is the immediate subject of his mind. The subject or self being spirit, is part and parcel of the total presentation or act of knowledge. It is representative of nothing except itself; and we apprehend it intuitively—the consideration being borne in mind that we always do and must apprehend ourselves along with it.

In this way we also steer clear of any dogmatic materialism: Making affirmations of an independent entity called "matter." We also steer clear of the rocks and shoals of a spurious idealism which holds that matter, in the supposed withdrawal of all intelligence is a non-entity. Matter is an element, factor or half object of cognition. The withdrawal, therefore, of the other element or half-object (the spirit ego), can not have the effect of reducing matter to a nonentity: first, because the whole object of cognition is matter-plus-me, and only half of it has been supposed to be withdrawn; and, secondly, because there are no nonentities any more than there are entities out of relation to some *me* or mind. Knowable nonentity is always nonentity *plus me*, just as much as knowable entity is always entity *plus me*.

We are surely under no obligation to explain the origin of knowable because knowledge itself is the beginning, as it were, the focal point where the rays from both object and subject meet, their incidence creating the fact of knowledge. The synthesis is original, and not fictitious or secondary. It is primary or original, the analysis is the secondary or posterior. The contradictory elements are found by an analysis of the synthesis, but the synthesis is *not* generated by putting together the parts obtained by the analysis, because these parts can be conceived only in relation to each other, or, as already together. Thus it is seen "All are but parts of one stupendous whole Whose body nature is and God the soul." Boston, Mass.

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WHEN ANSWERING THIS ADVERTISEMENT MENTION THIS JOURNAL.

regret at her departure. In all her work and teaching she had ever upheld the highest moral and spiritual standard, and he had always left her circles feeling strengthened and refreshed in every way—mentally, morally and spiritually. A bond had been formed, and impressions made, which nothing could ever break or efface, and while wishing Mme. Montague every happiness, he would not say "good-bye," but "fare-thee well."

Miss Dupuis bore sincere testimony to the good she had received from the ministrations of Mme. Montague, and said: "I have learnt so much from her that she has altered the whole tone of my life."

Mme. Montague, in her own graceful and charming manner, acknowledged the many kind thoughts which had been expressed, and with loving gratitude accepted the gift which had been so generously presented. It had been said that "out of the fulness of the heart the mouth speaketh," but her heart was full to overflowing, and yet she felt strangely tongue-tied. She wished she could tell how much she prized the friendship and affection which had been showered upon her, and the pleasant memories she would retain of England and all the kindness she had received.

The arrangements for the presentation had been privately made by her friends, and did not come to her knowledge until it was too late for her to stop them, as she most certainly would have done, for she had been received with such unvarying kindness and hospitality that she could not have allowed the appeal to be made to her friends. Light and the London Spiritualist Alliance were the first to stretch out the hand of fellowship, and Mr. Rogers—may heaven's choicest blessings rest upon him!—had hospitably welcomed her to his home, as also had Mr. and Mrs. Wallis, Mr. Morse and family, Mr. and Mrs. Everitt, Mrs. Manks, and others.

The Marylebone Society, Junior Spiritualists' Club, Stoke Newington, Shepherd's Bush, Battersea, Stratford, and Clapham societies, with their earnest workers, had all received her warmly, as also the friends in Manchester, Eastbourne and Brighton. The London Psychic Society had worked heroically, and she did not believe its work would fail. Everywhere she had been loaded with honors, and she could only say that it was ever her desire to prove worthy of the many good thoughts that had been extended to her; and in conclusion she could only say: "God be with you, till we meet again."

An interesting program of songs and recitations followed, which were much appreciated, and light refreshments were kindly provided by the hosts.—*Light London, England*

Pantheism of Spiritualism.

J. P. COOKE.

Pantheism is a word of evil omen with theologians, with whom it is regarded as akin to Atheism and much more dangerous.

"Toland," the old English Deist (1720) expressed it as "God, the creative and ruling power of the universe, distinguished by reason alone from the universe itself." By this statement of Pantheism, if we accept it, we have a theory differing from Theism by the imminence in nature of the Supreme Power—posing as the inner life of every living creature—but not less widely

differing from Atheism or Agnosticism by the acknowledgement of a power to which the title of Deity is applied. So far as is known, Toland was the first to assume the name of Pantheist, but the Pantheistic faith is thousands of years old.

A common misconception, is the notion that every thing is god; but the German Idealist and Pantheist Schelling, so far from maintaining that the sum of sensible objects is God, contends that the very reason of their being objects of sense is their privation of Deity, or of inner life.

Giordano Bruno, an undoubted Pantheist, distinctly declares God as the author of nature, which he maintains must have had a beginning and a cause. He calls nature the mirror in which God distinguishes carefully between the infinite and the finite. Pantheism places the eternal central light as cause and the universe as secondary, as effect. It confesses this inner life as super-mundane and inter-mundane, but not as extra cosmic.

The popular Theism supposes a God existing outside of the universe he has made instead of being the inside, soul and consciousness of the universe. Knowledge is God: is so by consciousness.

Spiritualists are familiar with the notion of matter as a something made up of mental elements. They see that the universe is essentially dual; a polarity of Spirit or Light, the Positive pole, and matter or darkness the Negative pole; that the manifestations of power are only different forms or modes of a persistent and indestructible materiality, the varying changes of an eternal substance, negatively MATTER and positively MIND. Matter has been defined as frozen (solidified) spirit.

This agrees with the Pantheistic conception that the all-life is imminent, interfused, all-penetrating, the ground of all dependence, the life of all life. The microcosm views man as the repository of wonderful, divine forces and powers in his inner life—which the quickening of the solar plexus starts to flowing, to manifesting in psychic powers.

So far, modern assent to Pantheism is quite easy.

But that which really and fundamentally distinguishes Pantheism as Spinoza discloses it, from Theism, is not the doctrine of the *one substance*, but the doctrine of the *one sole agent*—the denial of any other volitional agency than that of the one central God, and this as well in the spiritual as in the phenomenal world. In the world of mind no less than in the world of matter, Spinoza considers the human mind as only a part of the infinite intellect of God. He denies to man moral freedom. To him God is the one sole agent. In other words, there is no such entity as the human mind or soul, what we call such is but a mode or thought of God. Thus conceived God would be in no sense Lord—for he has no intelligent subjects, the mind or soul of man being only one of his notions. While to the Theist, God is the supreme mind—the umpire and judge of created minds and of man's actions. Himself unchanging, the eternal "now" of Real Being.

In a *Seance* held in Paris, some years since, that noble spirit, Pythagoras, throws a flood of pure light on this question. Defining the Soul as a "Particle of substance which God detaches from the universal force in each individuality." The will, I take it, is a power or function of this substance of the inner life. Again he said:

"While spiritual death is the cessation of individuality, involving disintegration of its elements, and return to universal life," spiritual life, *per contra*, is "the action of all or part of the elements of substance individualizing a form."

The practical weakness of Spinoza's

Pantheism, is the relaxation of the moral sense, consequent on referring all actions, good or bad, to God as the one immediate and direct cause of all. Its strength is the quickening sense it gives us of the all-pervading and immediate presence of God. This side of it appeals to all growing and spiritualizing minds. It is especially conspicuous in Theodore Parker, when he says:

"The All of things appears so beautiful to the comprehensive eye, that we almost think it is its own cause and creator. The animals find their support and their pleasure; the painted leopard and the snowy swan each living by its own law; the bird of passage that pursues from zone to zone its unmarked path; the summer warbler, which sings out its melodious existence in the woodbine; the flowers that come unmasked, charming the year; the golden fruit maturing in its wilderness of green; the dew and the rainbow; the frost-flake and the mountain snow; the glories that wait upon the morning, or sing the sun to his ambrosial rest; the pomp of the sun at noon, amid the clouds of a June day; the awful majesty of the night, when all the stars come out with serene step and tread their rounds, seeming to watch in blest tranquility the slumbering world; the moon waxing and waning, walking in beauty through the night; the waters roughened by the winds, which come or abide at no man's bidding, rolling the yellow corn and making religious music in the pines—all these things are so fair, so wondrous, so wrapt in mystery, it is no marvel men say, This is Divine! Yes, the All is God. He is the Light of the morning, the beauty of the noon, the strength of the sun. The little grass grows by his presence. He preserveth the cedars. The lilies are redolent of God. God is the mind of man. He is the Soul of All! The universe, broad, deep and high, is a handful of dust which God enchants. He is the mysterious magic which possesses the world."

"So Nature keeps the reverend frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man."

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WHEN ANSWERING THIS ADVERTISEMENT MENTION THIS JOURNAL. 334

PHILOSOPHICAL JOURNAL

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THOMAS G. NEWMAN,
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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrears are paid.

SAN FRANCISCO, NOVEMBER 8, 1902

Death is not always "the gate to endless joys"—as affirmed by the poet. Quite often it is the gate to darkness, remorse and disappointment. It seems that even those who expect to go straight to heaven when they pass away, will strain every nerve and leave no stone unturned to add a few days, weeks or months to their physical life. How strange!

Religious Exercises and the reading of the Bible in public schools are forbidden by the Constitution of the State of Nebraska, and an appeal case has just been submitted to the Superior Court of that State which settled the matter completely, requiring all persons within its boundary to refrain from interfering with any religious exercises which are conducted by the devotees of any religious sect, also prohibiting the observances of religious ordinances in the public schools.

This is right, just and proper, and we wish that every State had a similar clause in its Constitution. Perfect freedom must be guaranteed to all the people, and at the same time their rights protected in the observances of their religious ceremonies and ordinances.

Mr. Will C. Hodge, who is spending the Winter months in San Diego, Cal., has written us a letter about the work there, which will be published in next week's JOURNAL. He is lecturing for both societies with good success.

At Nottingham, England, the Spiritualists recently gave Dr. Peebles a delightful reception on the eve of his departure for his American home.

A Case of Telepathy.

Mr. Joseph de Kronhelm, of Gajsin, Podolia, kindly sends to *Light*, London, England, the following particulars of an occurrence, recorded in the *Geneva Journal* of Sept. 7, 1902:

An inhabitant of Berne, whose young son was staying, with other members of the family, at Geneva, suddenly received a strong and sad presentiment on Sunday evening, Aug. 31. "Ah! my God!" he exclaimed. "I feel that something serious has happened to my lad," and without waiting for news from Geneva, he took the night train, and reached the house at Geneva where his son was, at half past six the next morning. There he had the sorrow of finding the lad lying on his bed between life and death.

The lad had on the previous day made a short journey on the lake in a small boat, and, suddenly encountering a steamer, had been thrown into the water and narrowly escaped drowning. For 24 hours the doctors fully believed that it was impossible to save him, but thanks to a strong constitution and unremitting care on the part of his friends, he has little by little gradually recovered, and is now again in good health. His relatives at Geneva had sent a dispatch to Berne urging the father to come at once, but he had already taken the train when the telegram arrived.

The National Convention was held in Boston, Mass., last month, and a report of the proceedings will be found on another page. The reports of the president, secretary and missionaries were given to the readers of the JOURNAL two weeks ago.

The old officers were re-elected, as might be expected, and the Convention was one of the largest and most efficient ever held since the organization of the National Association. The utmost unanimity prevailed, and the business of the Convention was done systematically and persistently under the excellent order maintained by Pres. Barrett.

The work done by missionaries, as well as the Board of Trustees and officers, during the past year, has been very creditable. Now this missionary work must be enlarged; labors must be put to work in order that societies may be built up and increased, until every city and village throughout the whole country shall have "Spiritualists' headquarters," with sign announcing to all those of similar thought where meetings are held, and social fellowship enjoyed.

In the matter of finances creditable work was performed at the Convention. Some \$2,500 were collected and made available for the coming year's work. The splendid record made by the officers, trustees and missionaries during the past year is a guarantee for the future, and we confidently expect a large increase by the time the next National Convention is held.

Let the good work go on. Organization is the keynote to suc-

cess. Without it all is chaos, weakness and decay; with it is life, energy and power.

New Phase of Mediumship.

Prof. Carlyle Petersilea of Los Angeles, Cal., gives a description of a new phase of mediumship which has lately come to his wife. She pinned a sheet of common letter paper against the window-pane, where the sunlight could come directly through it. She then ran the tips of her fingers over it a few times, when there appeared upon the paper 23 faces. They were only transparencies, for when the paper was removed from the window nothing appeared upon it. In order to retain them upon the paper she outlined them with an ordinary lead pencil. He says:

Of the 23 faces that appeared to day, four are those of children, three are those of exquisitely beautiful young ladies, two Turks, two Indians, two Greeks, two Romans, six grand, intelligent-looking men of middle age, whose nationality is not apparent. Two are decidedly German; one a finelike of Mozart, the other of Beethoven, as he must have looked in his palmist days on earth.

New Temple in St. Louis.

The Spiritualists of St. Louis, Mo., have secured a handsome edifice built by the Episcopalians and used some years by them as a church, and cost about \$50,000.

Finding that the building was for sale, Mr. Grimshaw, the regular pastor of the First Society of Spiritualists, set about the work to secure funds to obtain it, and in a few days had collected over \$5,000 in cash to make the first payment, according to an agreement made with the owners. When it was learned that the Spiritualists were to have it, they demanded the full amount for the purchase to be paid in cash, before they would complete the bargain.

This caused some delay, but it was finally overcome, and the building was dedicated to Spiritualism on Sunday, Sept. 21 by Harrison D. Barrett, president of the N. S. A., after an eloquent address had been made by him, and Mrs. Cora L. V. Richmond. Then, a week of enjoyment followed, and meetings were held every day until the following Sunday, every meeting being largely attended.

Mr. Grimshaw is the regular speaker, and is a worker of whom all may be proud.

Everything in the Bible is of Oriental origin; and the Oriental mind is so constituted that it delights in parables and allegories. The Occidental mind is intensely "practical" (the very reverse of the Oriental mind) and so, in its spiritual ignorance, it puts a literal interpretation on Oriental parables and allegories; hence, has a personal Adam and Eve, God and Devil, and makes foolishness of what are beautiful allegories when rightly interpreted.—*Lucy Mallory*.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

EXPERIENCE IN SELF-HEALING, by Elizabeth Towne, Holyoke, Mass. Price, 50 cents. For sale at this office.

This is Mrs. Towne's latest production, and reveals the methods of self-healing, as used by herself successfully. She says: "I have described at length the methods I have used and evolved in the healing of others as well as myself. Not a thing in my experience have I glossed over or omitted. The book is an inspiration, and has been written in a white glow of purpose to reveal a soul's efforts and progress and accomplishment, to the end that other souls may see and understand and be inspired to greater self-conquest and self-expression."

THE EIGHTIETH BIRTHDAY ANNIVERSARY of Dr. J. M. Peebles, celebrated in Melbourne, Australia, with an essay on "How am I Living—to Live a Century?" by J. M. Peebles, M.D., M.A., Ph.D., Battle Creek, Mich. Price, 25c. For sale at this office.

This is a pamphlet of 41 pages giving in detail not only the anniversary exercises of this "grand old man," but also the many tributes and birthday congratulations received by him from prominent people all over the world, making an interesting pamphlet for perusal by his many friends in the various countries where he is well known.

THE PURPOSE IN THE CREATION of the World, by Hiram R. Butler. 29 pages. Price, 25c. Applegate, Cal.: Esoteric Pub. Co. For sale at this office.

This is a new pamphlet by the noted author of *Solar Biology*, *Seven Creative Principles*, and other books. It consists of three chapters and is intensely occult. It depicts the universal laws of life and creation, and evolves a theory that by understanding such laws, humanity may be able to conquer sin and death, and thus become in reality gods, having dominion and power over the Universe.

The theory is a deep one and requires much study and calm thought in order to comprehend it. The student, however, will become intensely interested as soon as he has caught the thread of the argument.

Essence is the title of a new monthly published at 1756 Champa St., Denver, Colo., at \$1.00 a year. It is devoted to the New Thought, is inspiring in sentiment and elegant in diction. Its cover could be greatly improved by the use of black ink on white paper. Yellow, green and red do not make a good show.

The Unionist is the title of a new exponent of liberal thought and social betterment, published weekly at Green Bay, Wis., at 25 cents a year, by the Union Congregational Church.

Social Thought, published at Rich Hill, Mo., is a bright and inspiring monthly, 10 cents a year, in clubs of ten.

SAPHO AND SOPHOCLES, inspirers of the works of William Shakespeare. Price, 10c; postage, 1c. Springfield, Mass.: Star Publishing Co., 91 Sherman St. For sale at this office.

This is a plain and final answer to the much-discussed question: Who wrote Shakespeare's works? It has been obtained from Shakespeare and Lord Bacon, through the organism of a reliable medium.

Mind for November contains many interesting articles, among which are: The Evolution of the Soul, by Chas. Brodie Patterson; Symbolism as a Source of Metaphysical Knowledge, by Adolph Roder; The Rationale of Astrology, by W. J. Colville. 20c. Alliance Pub. Co., Fifth Ave., New York.

The **Review of Reviews** for November presents seven pages of Cartoon Comments on the Coal Strike and its Settlement—an aftermath of the great labor conflict that is not without its instructive features. These cartoons represent every phase of public opinion as expressed in all parts of the land.

The **Women's Benevolent Aid Society** of St. Louis, Mo., an adjunct of the First Spiritual Association, will hold a bazaar from Dec. 3 to 6, both dates inclusive. All donations to it should be sent to the Temple, 315 Pine St. MRS. M. A. FAIRCHILD, Pres.

Mother Sadie Seance.

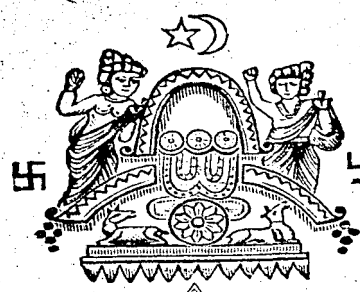
TO THE EDITOR: An unusually interesting and convincing seance was held at Mr. C. V. Miller's, 1084 Bush St., San Francisco, on Monday, Oct. 27, known as "Mother Sadie's seance." Over 80 persons were present.

Mother Sadie is a very old Egyptian spirit belonging to the Temple bearing her name, and dating back thousands of years. She came in all the splendor of a queen with many others belonging to that period. They spoke of the life beyond, of immortality, giving us such proof of the return of spirits, that it would be impossible for any, however bigoted or blind, to refuse to accept this grand truth—to deny the ministering of angels, or the face-to-face communication with those from the great beyond.

Thomson Jay Hudson, who has written voluminous works on Psychology, would make us believe that the gates of heaven swing only inward, and that the disembodied spirits of men are forever barred from communion in any possible manner with mortals. Could this fluent writer only lay aside his deceptive theories and see with unprejudiced eyes what we have seen, and what all may see, he would have to admit that the gates of heaven are thrown wide open, and that spirits of our dear ones come and go to this world of ours, bringing comfort, abiding with us, administering to us, and teaching us how to live! It is a glorious fact that God employs legions of angel spirits to watch over his children, and I would that all could be led to believe in this greatest of all spiritual gifts, the return of our dear ones through materialization.

S. H. DENTON.

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Oriental Department—Institute of Ayurveda (Vivipathic Medical Science of India); Oriental Philosophy, and Transcendental Psychology.

Lectures by arrangement to churches, societies, temperance unions, clubs, drawing-rooms, illustrated; Oriental costume if desired.

Department of Propaganda—Missionaries trained for home or foreign fields.

All correspondence to, The Secretary, Royal Asiatic Academy of Science, 1422 Post St., San Francisco, Cal., U. S. A.



A symposium on Immortality of Body was begun in this journal in September. It comprises twelve articles written by Walter De Voe, Dr. Otoman Zar-Adusht-Hanish, J. William Lloyd, Rev. George Chaine, Harrison D. Barrett, Helen Wilmans, W. J. Colville, Horatio W. Dresser, Henry Wood, Anna Rix Militz, Joseph Stewart, L. L. D., George E. Burnell.

Extra editions have been run so that back numbers can be furnished.

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Neath your spreading branches, golden
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On your topmost stem alighting,
Robin Redbreast stood alone
'Gainst the sky, and he, requiting
All my soul with his pure tone.

To the robins oft I hearkened,
And the katydid's low call;
And the storm clouds often darkened
O'er your forms at even-fall.
Evergreen your branches o'er me,
And I often pondered o'er,
Who your planter? ay, who bore ye
To that spot in days of yore?

Ye were old ere I had entered
This terrestrial, mortal life;
And upon ye have I centered
Reverence, with affection rife.
Did the winds your branches scatter,
Or the lightnings and the storms?
Aye, I know how they did batter
At your ancient, rugged forms.

I am told that ye were plundered,
Torn apart by lightning's breath;
That through all your bodies thundered,
Force that laid ye low in death.
When I'm nearing that old home-plot,
And your forms I do not see
'Gainst the heavens, and ye come not
To my vision, then o'er me

Sweeps a tide of memories golden,
When I have, in my delight,
Wandered o'er those by-ways olden,
And ye were my beacon bright.
And I scan the by paths over
That my feet were wont to tread,
And my eager eyes discover
Many a landmark long since dead.

Farewell, then, ye are remembered,
And will ever be by me;
All my right to ye surrendered,
Still enshrined ye'll ever be.

EMMA D. PITTS, Cortland, N. Y.



The Editor is not responsible for the opinions of correspondents.

Letter from Sacramento.

TO THE EDITOR:

At last Sacramento has taken a step towards organization, due, of course, to the indefatigable efforts of State Organizer A. F. Brown, who rode into our harbor one rainy day on a chip, or ship, as some might call it. Mr. Brown was only with us a few days. He held a few meetings in parlors, and on last Tuesday evening at the home of Belle Trefren, the Psychic Society of Sacramento was born, with about 30 charter members. Ruth Macdonald Gorton, president; Geo. Perkins, vice-president; Mary E. Pottinger, secretary; Belle Trefren, treasurer; Mr. Wilmunder, trustee.

There are many Spiritualists here, but, like all other cities, they are slow to become identified with an organization. We placed a woman at the head of our society, because Modern Spiritualism was born of woman a little over half a century ago, and woman is by nature more mediumistic than her brother; therefore, we thought to give her the benefit of spirit guidance in the management of our society. When Mr. Brown first talked of organization, every one said: "It can't be done"; but he went on sawing wood, and it was done. MARY E. POTTINGER, Sec. Sacramento, Oct. 30, 1902.

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Marie Corelli is the daughter of the late Dr. Mackay's second wife by her first husband. She was a lonely child, and when very small entered into a mysterious friendship with invisible presence, in whose actual existence she implicitly believed. She never went to bed without expecting to see an angel in her room, and then when the angels did not come, she says she went further than her angel friendships, and took the Supreme Being Himself into her confidence.

She says that in everything small or great which has affected her literary or personal career, she has been able to trace that spirit working for good, "provided that I have yielded myself to wait guidance without demur, which has always led me to the safest and happiest ends." The sorrow and annoyance, disappointment and treachery, have always proved only as so many different roads to joy.

She believes more than ever in invisible presence, but, curiously enough, entirely denies that any evil spirits exist. There is nothing spiritual that is or can be malignant.

When she was eleven years old she had devoured all the plays of Shakespeare, but she thinks the book which influenced her life most was Plato, whom she studied closely before she was in her teens. She was sent to school in a French convent, where she had vague ideas of being a leader of an entirely original community of Christian workers. On leaving the convent, it was intended that she should go to Leipzig to study music, for she was at that time a brilliant pianist, but a change came into her life.

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Mrs. Kelly quotes a letter addressed to Marie Corelli by Tennyson, in which he said that "Ardath" was a remarkable work, and a truly powerful creation. "You do well, in my opinion, not to care for fame. Modern fame is too often a crown of thorns, and brings all the coarseness and vulgarity of the world upon you. I sometimes wish I had never written a line." It seems that Marie Corelli has withdrawn the portrait which was for a short time on exhibition at Messrs. Graves' Galleries. So many misrepresentations were made about it, she resolved that no portrait of hers should ever appear again at any time.

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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

The Conference Meeting at headquarters on Sunday afternoon, presided over by Mrs. Sarah Seal, elicited many good thoughts and suggestions from those taking part, showing a deep interest in the question under consideration, the central idea being strengthening and supporting the State Spiritualists' Association. Mrs. Seal well deserves the many compliments she receives as a presiding officer. The meetings will continue and should be well attended.

Seal's Questions were read by Mrs. Gillingham, independent tests given by Miss Dixon, to a large audience at 117 Larkin St., Wednesday evening, Oct. 29.

The Oakland Temple Association will hold a meeting next Sunday at 2:45 p.m. at Woodmen Hall, 521 12th St., for the purpose of organizing a society to be chartered by the California State Spiritualist Association. State Organizer Allen Franklin Brown and President J. Shaw Gillespie will be present to assist in the organization. All stockholders and friends of the movement are requested to be present.

C. F. VAN LUNEN, Promoter.

Propaganda Pamphlet.—At the last meeting of the Board of Directors of the California State Spiritualists' Association, it was decided to issue a pamphlet devoted to the work of the State Association and the affiliated societies, giving a directory of the latter with their officers, a list of endorsed mediums, missionaries and ordained speakers. It will be a compendium of such information as is needed by workers in behalf of the Association, and suggestions about organizing local societies so arranged as to greatly assist in the work. It is believed that such a publication will prove of great value to the public in directing them where they can secure such information as they want in investigating spiritual phenomena, and in showing the world who are recognized mediums and workers. This will be issued early in December.

J. MUNSELL CHASE.

Mme. Young, at 605 McAllister St., San Francisco, held her usual meeting last Sunday evening, giving spirit messages and psychometric readings in the well-filled hall, after an interesting lecture by Mrs. Sarah Seal. Prof. Young conducted the musical exercises.

California State Spiritualists' Association.—An adjourned meeting of the directors was held at headquarters, 805 Larkin St., on Nov. 1, a quorum being present. Mr. W. M. Rider having resigned as director, Mr. Fred Hardy, president of the Stockton Spiritual Alliance, was elected to fill the vacancy.

A large amount of business pertaining to the work already accomplished and new plans proposed for immediate propaganda work was transacted. The report of our organizer, Mr. Allen Franklin Brown, for October, showed gratifying results, having organized a good and promising society in Sacramento, to which a charter was granted under the name of the Sacramento Psychic Society.

A missionary certificate was granted to Dr. J. Gueph-Norman. Many logical suggestions proposed for the best interests of Spiritualism in every portion of the State were under consideration and placed in the hands of competent committees.

The members of the Board are in harmony and encouraged because of active co-operation and new interest manifested in many localities. An earnest appeal is sent out to the auxiliary societies to take up a more active work, thereby increasing their membership and thus add strength and support to the State Association. W. T. JONES, Sec.

Flowers and sealed letters were read psychometrically last Sunday evening at 835 McAllister St., San Francisco, by Mrs. C. J. Meyer, who holds meetings there every evening throughout the year.

Henry Harrison Brown, in his lecture at Odd Fellows' Hall last Sunday evening, held that since every person must be in some manner controlled, he had the choice of saying whether that control should be from without, and thus man be the creature of circumstance, or whether he should be controlled from within, and he thus be the creator of circumstance.

Death and Afterwards, by Sir Edwin Arnold, Price, 75 cents. For sale at this office.

The I. F. T. Bible S. S. Church held its regular Sunday meetings at 909 Market St. (front hall). At 11 a.m., the platform was occupied by Mrs. Church, Dr. Norman Machett, Katie Heussman; 2 p.m., Mr. Machett, Mr. Wilson, Mrs. Church, 8 p.m., Katie Heussman, Miss Dixon, Mrs. Gillingham, Mr. Wilson. Entertainment and dance on Nov. 18. Admission, 10c. Good music; piano and violin. Mrs. M. L. Bowker, Sec.

Mrs. Eberhardt, last Sunday, gave spirit messages and psychometric readings to the hungry ones awaiting the consolation afforded by their presentation, at 3250 22nd St., San Francisco.

State Organizer Brown has been laboring in Berkeley during the past week, and we expect to hear of the organization of a society there before long, which will apply for a charter from the State Association.

Dr. Payne is lecturing on Hypnotism, illustrated with subjects to demonstrate the science, on Sundays, at 8 p.m., in Pythian Castle, 909 Market St., San Francisco.

Mrs. Ada Foye held her farewell seance last Sunday evening in Prospect Hall, Odd Fellows' Building, San Francisco, and left for Denver, Colo., last Wednesday evening, where she is to spend the Winter months serving the First Spiritual Society as its pastor. She expects to return early in the Summer, and will then resume her meetings here. The hall last Sunday evening was well filled, and great interest manifested in the remarkable demonstrations of spirit power and fellowship there presented.

The Society of Progressive Spiritualists of San Francisco held its usual meeting last Sunday evening in Covenant Hall, Odd Fellows' Building, and Mrs. R. S. Lillie, its regular speaker, gave a very interesting lecture, followed by an improvised poem, and both were greatly appreciated.

The Hermetic Brotherhood open meeting of last Thursday evening was most enjoyable. A lecture upon "Atoms," by Dr. J. E. Morton, gave some of us new ideas of the concentration of the forces of the Universe. Readings from our "Objects and Aims," by Mrs. E. Titcomb, and excellent music by Mrs. Francese Rogers and Virginia Weld, filled full the session. Dr. W. P. Phelon is to talk about the "Lotus of the Nile" on Thursday evening, Nov. 6.

Mrs. J. J. Whitney, the well-known test and platform medium, has gone to Los Angeles, Cal., where she will spend the time during the next two months. She left on Wednesday, Nov. 5, with Mr. Whitney.

The Dance given by the Sunflower League on Oct. 30 was the most successful in the history of the society, and was productive of a neat balance in its favor.

It was held in Universal Brotherhood Hall, 310 O'Farrell St., San Francisco, where assembled a bright galaxy of wit and beauty. Among those present were: Mr. and Mrs. J. Shaw Gillespie, Mr. and Mrs. C. H. Wadsworth, Mr. and Mrs. J. J. Whitney, Mr. and Mrs. G. W. Shriner, Mr. and Mrs. A. S. Howe, Mr. and Mrs. Fred Manchester, Mrs. C. L. Ford, Mrs. Briggs, Mrs. Hubbard, Mrs. Addie E. Wood, Mrs. H. A. Griffen, Messrs. Allen Franklin Brown, Wm. M. Rider, W. T. Jones, J. Munsell Chase, Dr. Geo. D. Keeler and Ohas. A. Hasman.

The grand march was led at 9 o'clock, and the time, until a little after 11 o'clock, flitted swiftly in the merry waltz and quadrille.

The Dance Committee, consisting of Mrs. Anna L. Gillespie, Mrs. O. L. Ford and Dr. George D. Keeler, deserve credit for the admirable way in which the party was conducted, and, above all, for its financial success.

Mrs. C. Wermouth, at Friendship Hall, Odd Fellows' Building, Seventh and Market Sts., last Sunday, began a series of meetings for the Winter months, which were well attended, giving spirit messages, psychometric readings and names of departed friends. Short address by Mr. Mountain; music by Miss Ethel Dashwood. The audience appreciated the change of hall.

The Oakland Spiritual Society met at Unity Hall, Wednesday, Oct. 29. Dr. Sol Palinbaum, being entranced, gave a short address and several readings; Mrs. Johnson gave a lecture and read a poem; Master Robert Fallor gave a recitation; Amanda Smith gave tests. Sunday evening's meeting was well attended. Mrs. Smith, from South Dakota, was present and aided in the exercises. Sec.

The Meeting of Mrs. Anna L. Gillespie in Alcazar Building, San Francisco, last Sunday evening was well attended, and a good and varied program was presented. After the address by Mrs. Gillespie, Mrs. G. W. Shriner and Mrs. Gillespie each gave several spirit messages, and Dr. George D. Keeler and Allen Franklin Brown made brief addresses. The idea of chartering under the State Association is growing among the attendants, and a new society, with Mrs. Gillespie as pastor, is now almost an assured fact.

Spiritual Growth was discussed at the Union Society conference, Oakland, Sunday, Nov. 2, by Prof. Shaw, Prof. Lowe, Daniel Sibert, Mrs. Fanning and others. Messages were given by Miss Dixon and Mrs. Gillingham. Mrs. Johnson made a short address at the evening meeting, and spirit-messages were given by Dr. Stewart.

Mrs. D. N. Colby has resumed her Tuesday evening circles at her home, 1041 1/2 Valencia St., San Francisco. Those wanting to hear from their spirit friends should embrace this opportunity afforded them to do so.

Edward Earle, the slate-writing medium, has moved to 1052 Ellis St., San Francisco.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30, in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

Mrs. Anna L. Gillespie will open a season of lectures in Fraternai Hall, Alcazar Building, O'Farrell St., San Francisco, beginning Sunday evening, Oct. 5, 1902. You are cordially invited to come and bring your friends. Lecture begins at 7:45 p.m. Good music. Second floor, front; take elevator.

Mrs. C. Wermouth holds meetings every Sunday evening at Friendship Hall, Odd Fellows' Building, corner 7th and Market Sts., San Francisco. Take the elevator to the fourth floor.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

C. Cushing, last seen at San Jose, will learn something of great advantage by writing to "Laurel Wreath," care of PHILOSOPHICAL JOURNAL, (1429 Market St., San Francisco, Cal.) 4264.

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greet you after the absence of our medium. We have made every effort to procure a good picture of baby Edna, but owing to her lively disposition, brimming over with fun and frolic, we have not been able to produce as good a picture as we should like, and hope in the near future to produce a more striking picture by a different process. While the present production is more convincing, yet it is more difficult to produce perfectly and artistically, owing to the difficulty in evenly distributing the precipitation of fine coloring matter. (Signed) Stanley St. Clair, John Gray, W. C. Ray, Dr. —, etc."

The picture given upon the slate is produced in colors, the background is a cloud-like blue, the eyes a deep blue, the face a flesh tint, the lips red, the hair a light blonde, or golden (it is longer than when the last picture was taken of her in life, she being now about four years old). The vine which surrounds the picture is brown, the leaves green, the flowers red, and the daisy at the bottom of the slate being in correct colors—green, yellow and white.

We are more pleased with this manifestation of the reality and nearness of that other life, and of the fact that our baby lives and can so convincingly manifest her presence to us, than we can here express, and we can vouch for its genuineness.

MR. AND MRS. SCOTT G. BOYCE
Malone, N. Y.

Letter from San Diego, Cal.

TO THE EDITOR:

Thinking a line from this sunny corner of California may be of general interest to your readers, will say that I am enjoying its sunny days, its balmy ocean breezes, flowers and fruits, to the utmost, to say nothing of an occasional trip by yacht or launch upon the grand old ocean. There is variety enough here to satisfy the longings of the most exacting tourist, and health and rest for the invalid, as well as unlimited comfort for the weary in mind and body. As a business proposition, San Diego does not begin to compare with Los Angeles nor your own San Francisco, but, for a place of rest and restoration of exhausted physical, mental and spiritual forces, it can not be excelled.

Spiritualism is fairly holding its own here—in fact, there seems to be an increasing interest manifested, and our meetings, so far as numbers are concerned, are well sustained. The financial burden and the work fall, as usual, upon the few who are determined that ultimate success shall crown their efforts, and who will keep the ball rolling in spite of any adverse condition that may arise.

I have just closed a two months' engagement with the First Society, and my work among these friends has been a pleasant one, as the society is an unusually harmonious one. Our audiences have increased fully 50 per cent., and closed with the largest audience of the season. At this writing it is not determined who their speaker will be for November.

The San Diego Society, which meets at 320 National Ave., have for the past month had the services of Mrs. Lily M. Thiebaud, who is a good speaker and excellent medium. My lectures have been followed with messages by Mrs. Elliott, and she has given general satisfaction. I could wish there were more workers like her, for

she is a plain and unassuming and honest as the day is long. Her time is all taken in her private work, and, working mainly for principle instead of shekels, she is doing a vast amount of good. For my part, I am hoping that when better and more just economic conditions shall arrive, the gifts of the spirit will not be compelled to occupy the plane of commercialism, but be given freely to all who are in condition for their reception. Just imagine Jesus charging a door fee or from 50 cents to \$1.00 per head for his teachings. But so long as our murderous system of competition obtains, we must do as others do, for the dear angels can not bring us manna, nor can the average medium subsist on locusts and wild honey. True, they can approach this more nearly in Southern California than elsewhere, but even in this sunny clime we require something more substantial.

For the month of November I return to the National Ave. Society and will be assisted by that faithful medium and worker, Mrs. Morrill of Chula Vista. Mrs. Clara A. Beck still presides over the work of the First Society, while Mrs. Newcomb occupies a corresponding position at National Ave. Both these ladies are deeply interested in the success of Spiritualism and the dissemination of its principles, are conscientious and competent and are the right parties in the right place.

A well conducted Lyceum in connection with the First Society is under the charge of M. D. Thiebaud, who has succeeded in making it a point of interest to both young and old. The new Temple project has by no means been given up, but will begin to materialize in the near future. WILL C. HODGE.

San Diego, Cal.

To Organize, a Duty.

J. MUNSSELL CHASE.

Spiritualism needs organization.

It needs to have its forces welded into one complete and harmonious whole, for it is only by organized effort that the spiritualistic philosophy can be made to fulfill its true part in shaping the destinies of the human race.

Without organization there can be no unity of action; and without unity of action, the world can not be made to respect Spiritualism or Spiritualists.

It was ever thus. Wherever and whenever men have been found professing a faith as a rule of human action and have stayed apart, the world has scoffed at and persecuted them; but whenever and wherever they have stayed together and acted together, the world has meted out to them some measure of justice—some measure of respect.

Our mediums are frequently interfered with, taxed and otherwise unjustly discriminated against; because there is no large and compactly organized body of Spiritualists to protest when their rights are assailed.

Every medium is therefore personally interested in creating a strong and compact organization.

Dishonest, ignorant and vicious men and women are using the name of Spiritualism as a cloak for their nefarious and disreputable practices.

By so doing they are bringing contempt upon every honest medium, and upon every professing Spiritualist.

Organization alone can meet this evil, and it can meet it most effectively by branding knaves so that no intelligent person will be misled by them, and by keeping the public informed of what is right and proper in mediumship and in mediums, so that the occupations of the vicious and knavish will be gone.

In order to justify its existence before the world, every religious idea must take on an altruistic character and perform an altruistic work.

This can be done only through and by organization.

Churches and public lecture halls come through organization.

It is the same organization that enables us to have hospital and relief work of all kinds, and Spiritualism owes it to itself and to mankind to furnish these things.

If it does not do so, it must remain an empty philosophy and a fortune-telling enterprise, which the genius of wisdom and patriotism and the love of kind and justice prevent.

It is true we now have organization—the State and National Spiritualists' Associations; but the misfortune is that they are not strong enough to do the good they are cut out to do.

There are thousands of Spiritualists in the United States who do not know that there are such associations. If they do know, they are oblivious to its uses and of their duty in the matter.

We all have duties to perform as well as rights to protect, and if our faith touches us so lightly that we do not recognize our duties toward our fellow-men, then that faith is indeed weak and useless.

If there is such a thing as death, then it seems it must be in that form of belief which spurs not to action, for if one has a living faith he will be up and doing for himself and for his fellow-man.

Spiritualism needs to become a living faith put in action, which is the test of its truth.

Organization, which finds its highest expression in our Association work, has these things as the very essence of its purpose:

1.—To protect the mediums from hostile and unjust legislation, by placing at their command a large, compact and powerful body of citizens which no law maker and no law expounder dare defy.

2.—To render mediumship (and through that, Spiritualism) respectable by seeing to it that frauds and vicious persons are kept off the spiritual rostrum and out of the spiritual work.

3.—To institute all kinds of social and altruistic efforts among Spiritualists and in the name of Spiritualism.

To a considerable extent the State and National Associations have done these things; to a greater extent they will do them; but they will not reach the full fruition of their purposes until every professing Spiritualist becomes spiritualized and does his duty.

National Convention.

TO THE EDITOR:

It is with much pleasure that I announce that the recent annual convention of the N. S. A. held in Boston, passed off with success and harmony, despite the fact that on the last day considerable excitement and rivalry existed for a time over the election of one of the trustees. However, the final vote brought Mr. Geo. W. Kates into the circle of re-elected candidates, and the complete board of the N. S. A.

is now precisely as it was before the convention took place. Much work was accomplished at this convention; important amendments to the Constitution and By-Laws were made, which are of moment to the well-being of the State associations, and which will allow them larger delegations in future to the annual conventions. Resolutions that were creditable to the convocation and to the Cause of Spiritualism were passed, all of which will be printed in due time and distributed to the societies and to the spiritual papers.

I also have the pleasure of announcing that the editors of our spiritual papers received a rousing vote of thanks for their courtesy and generosity to the N. S. A. and its representatives during the year, and the PHILOSOPHICAL JOURNAL and its editor came in for their share of praise and commendation. Altogether, the convention proved most interesting and instructive. About \$2,000 were collected for the general fund, and more money was pledged by earnest workers present. The work of missionaries received special attention, and their labors and efforts were encouraged for another year. The place of meeting in 1903 was thoroughly canvassed, and Washington, the city of the nation and the headquarters of the N. S. A., was chosen. Treasurer Mayer offered to provide the hall and its decorations free for that event. Boston Spiritualists did well for the late convention; by the efforts of J. B. Hatch Jr. and a few friends, the hall rent was given the N. S. A., and its beautiful decorations, which all admired, were also furnished. A vote of thanks was given to Mr. Hatch, and another to his two talented sons, who furnished most of the music for the convention.

MARY T. LONGLEY, Sec.

Facts in Prose and Poetry.

LIDA BRIGGS BROWNE.

Two valuable volumes have lately found their way to my table—one by Prof. Wm. M. Lockwood of Chicago, entitled "Continuity of Life a Cosmic Truth," and the other a book of "Inspirational Poems" by George W. Sanford of Los Angeles, Cal.

In one the solid facts of Spiritualism are proven, the superstitions of the past are uprooted, and nature is searched in all its varied forms to prove continuity of life.

In the other, one is charmed by songs in verse of spiritual things, and aspirations given to attain to higher aims and motives and to develop the soul power within.

Prof. Lockwood's book is profusely illustrated with scientific apparatus with which he proves his statements and demonstrates nature's order of evolution. It contains 201 pages of solid facts. He stands alone in the field of work he has chosen.

Mr. Sanford's book is neatly bound in green, with gold lettering, and contains nearly 100 poems. The titles of a few are: "Hope of Immortality," "Brighter Day," "Desire to Help Others," "Environment," "Why That Frown?" "Make a Friend of Yourself."

The Only Real Power in the Universe is involved in Love. Nothing is permanent but Love; it is the only immortal element, and until you have the consciousness of it, you are merely vegetating on the borderland of Death.—L. A. M.

The Origin of Evil.

B. F. AUSTIN, B. A.

In the sense in which Orthodoxy has interpreted evil it is absolutely without existence. What men call evil—sin, suffering, sickness, sorrow, disaster, despair, death—actually does exist, but none of these have the nature, power or significance which the creedal teaching has put upon them.

If men studied the nature of evil more they would worry less about its origin. All evil, as we have frequently asserted, is undeveloped good and is evil only in relation to something better. The same thing is often evil or good according to the standard by which we judge it. A man is sick and his sickness is evil compared with perfect health, but good as compared with the condition of some man whose suffering is greater or case more helpless. A man sins, and, judged by the perfect life, his conduct is evil, but by the standard of one who has not reached this man's stage of unfoldment and whose life is more imperfect, his conduct is good. Good and evil are thus relative terms.

Humanity may be represented by the fruits upon the tree—some green, some partially ripened, some ripened. The green fruit is evil compared with the half-ripened. The half-ripened peach is good compared with the green, but evil compared with a ripe peach.

The key-note of the universe is progression. Every order of life is under the law of progressive unfoldment. Worlds, suns, satellites, men and angels, bird, beast, plant—all are under this law of birth, progress and development. All this implies certain imperfection and limitation in the present or the greater power and perfection of the future were impossible. This limitation and imperfection we call evil. But evil has no fixed and permanent place in any life. It is the diminishing quantity in life's equation. It is the vanishing cloud. It is morning mist. It is the crawling and stumbling and blundering of childhood in learning to walk.

The churches have cursed humanity by teaching that the evils of life, and the natural limitations we are under as progressive beings, are the result of some fancied "fall of man," and the consequent curse of an angry God. These teachings were born in a brutal past. They are the myths and legends of humanity's infancy. They will one day be relegated to the lumber rooms of the "Museums for Exploded Opinions," and false ideas that once enthralled humanity. Future teachers of humanity will point back to the days in which we now live, when a large section of human-kind believe such fables, and by contrast with the emancipated condition of the human mind in their day, they will show the immense progress of the race.

The creedal teaching of evil has been trebly wrong. It has assigned an altogether fictitious origin for death, disease, and the ills of life—tracing them to an arbitrary judgment of a personal God. It has been wrong again as to the sources of the ills in human conduct, tracing them to an innate spiritual depravity—rather than, as Jesus did and all true philosophers do, to ignorance and the lack of unfoldment. It has been wrong again, and woefully wrong, in teaching the permanent character of evil. By its horrid doctrine of arbitrary and endless doom for a majority of men, the church has thrown a pall of darkness and despair over the lives of untold millions of men through nineteen centuries.

Take any of the so-called evils of life and look at them in the light of the Spiritual Philosophy of our day and we see clearly, first, their temporary character and, secondly, their contribution to

future good. Let us look at sickness. Philosophers like Paley, have asserted that the aggregate of happiness in life is increased by a few days of sickness in each year—and a few days in each year represent the average sickness of each life. Even in the case of protracted and excessive sickness there comes an end to the sickness but no end to the lessons learned thereby or to the broader sympathy and nobler character born out of suffering.

Look at death. Why should it ever be looked upon as a calamity? It is no evidence of divine anger (the theologians to the contrary) and it is no break in human existence, and a man after death is in the same universe, under the same laws, and, if the truth were known, in the same locality.

Take sin into consideration. While the violation of law is an evil in itself—in a multitude of cases it seems to be the only method men have of learning the law, by finding punishment or reward in violating or keeping it. In willful violation of law, through the rule of passion and appetite, men and women whose moral natures are not unfolded, have to learn obedience by suffering. Here the violations of law may be called an evil but surely the experience of suffering from sin is good, and will result in time, under a higher unfoldment of the nature, in obedience and right living. Because men persist in sin during a few years of their earth life, or to put it in another form, because passion and appetite rule them here, is no proof that passion and appetite will rule men forever. The fires of man's lower nature burn themselves out, human nature is under refining process, and some day, somewhere, the diviner part of humanity, under the universal law of progressive unfoldment, will assert itself and reason and conscience shall rule. Nothing is more certain than that disease, sorrow, death, sin and suffering are the infantile diseases of humanity, incidental to man's growth and maturity.

On the other hand, the good is eternal. Every experience of life is educative, imparts its knowledge to the mind, its virtue to the heart, its discipline to the soul. Man's spiritual nature stores up in itself all the rich results of life's experiences, just as the century plant stores up those virtues silently within itself that shall one day burst forth into beauty and fragrance.

Well did Whittier sing:
"A charmed life old Goodness hath,"
and "the wheat is not for death."
Evil is the passing cloud—out of which shall come the fertilizing shower—while Good is the ever-shining sun in the eternal heavens.

Thoughts and Brevities.

ARTHUR F. MILTON.

The starving genius' harvest is the hungering Soul's nourishment.

Absolute honesty is the fear of offending one's own conscience.

Forethought evidences a healthy mind; prompt payment of debts a positive one.

Mental digestion improves as new ideas obtain a hearing.

Comparatively little truth would obtain if its being depended upon our understanding.

From charity to sympathy, through benevolence to manhood, is the Jacob's Ladder of human unfoldment.

He who dislikes frankness also fears honesty.

Nature's love gives beauty and fragrance to the flowers as a mother's love gives health and strength to her babe.

Faith in a future life does not imply morality per se. Believing and doing are two distinct qualifications.

Extraordinary shrewdness is required

to make an honest living where self-interest rules society.

The best apology for a wrong is to undo it.

Virtues constitute those inherited or adopted characteristics in us through which we are endeavoring to rise above their antithetical inclinations. Thus we feel most offended when accused of that which we are trying not to do.

Lack of appreciation is the cause of much good wasted.

Self-control constitutes the surrender of the desire to the will—exemplifying the power of mind over matter—and its insistence makes the practitioner more or less positive to languor, pain and atmospheric conditions.

The heart is the portal of the soul—love the key.

To free your mind from a disagreeable task that must be done, do it. Worry debilitates—perseverance exhilarates.

Excess is as dangerous to the mind as to the body. Over-ambition to become great or wealthy reacts for suffering that robs life of the pleasures sought in the aim.

A custom law upheld on false principles or mere conventionalism degenerates into selfishness as it becomes burdensome.

The greatest word-jugglers of the age are the book ad's and insurance policies.

By studying the phenomena of the mind—dissecting human character—we touch upon life's causes.

Suffering and trials are the grindstones that put a keen edge on reason, and generate sympathy for others.

Economy is a virtue born of a struggle between extravagance and parsimony.

Peace of Mind.

MRS. B. JOHNSON.

Our minds are as a house. If we have our house open we invite all to enter, and they oftentimes will. If we keep our minds open to all kinds of thoughts, they will surely enter and leave their impress, whether poverty, disease or other inharmonious conditions, just as sure as we allow them to enter they will do their work. But if we keep the doors of our house closed, and only open them to invited guests, which are pure and noble thoughts, we will be benefitted by their influence, and we will be stronger, more powerful, and more in harmony with the world.

Let us be conscious of our thoughts at all times, and keep our doors closed against thoughts of worry, fear and poverty, and after a while when they come and find the doors closed so firmly against them, and that we do not receive them as we used to do, nor welcome them any more, they will cease coming, for thoughts like these must be attracted before they come.

All will be better and happier when we have love and harmony in their stead, and this is what we all desire.—Mind.

The Social and moral conditions of man are only improved by getting him to hold in his mind high ideals. The power of any ideal in filling human hearts with inspiration, and the love of the good and the beautiful, are dependent on how high and pure it is. Keep the mind full of happy, cheerful thoughts, and you will then draw to yourselves forces and powers that you little dream of.—Harmony.

Too Many People put off for the morrow their own business and attend to their neighbor's business to day.—The Oregonian.

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrears are paid.

SAN FRANCISCO, NOVEMBER 15, 1902.

Plenty of Money.—The Protestant churches of Great Britain and Canada asked for twentieth century funds to the amount of \$40,000,000. They have secured already over \$30,000,000. The churches are so thoroughly organized that they can raise money *galore*—but the liberals are disgraced and are crippled for the want of financial backing. What a lesson can be learned from this fact!

Dr. McIvor Tyndall, the mind-reader, has demonstrated his powers by the following test in San Francisco: He was driven from the Palace Hotel through a circuitous route to the New City Hall, where a watch had been hidden in the safe of the Registrar. He found it without the least difficulty, thus proving thought-transference conclusively.

China has a population of 426,447,325. Christianity has made much trouble among this vast people for the last two centuries. We wonder what Christian nation, with half that population, could live together in peace, as the Chinese have done for centuries! Had missionaries been kept out of that country, its inhabitants would probably be still living together in peace.

The Decalogue, it has been suggested, contains a solution of the labor problem, but Henry George says: "Yes, and what of the eighth commandment, 'Thou shalt not steal.' This does not mean merely that thou shalt not steal another's purse, or his house, or his food, or his horse—but also that thou shalt not steal another's opportunity to labor; thou shalt not steal away natural resources from him, re-

sources of nature made by God for all his teachers equally."

That is a two-edged weapon, and cuts both sides.

The New Spiritual Day.

It has not only dawned upon the world, but we are actually realizing some of its glorious benefits. The power of creeds and dogmas, which has for ages enthralled mankind, is passing into oblivion, and freedom is fast permeating every nation, kindred people and tongues on this globe.

As the new era advances, its "morning stars sing together," and its "sons of God shout for joy," as it was recorded they did at the birth of a former era. The beam of hope gilds the horizon, and the sun of the new day sheds its brilliant light over a world, driving out fear, and bidding superstition depart, together with all tyranny and oppression.

The mountain-tops of thought and a disenthralled humanity are bathed with effulgence and the hills and valleys reverberate with songs of joy which ascend to heaven from the denizens of the twentieth century—because of their awakening to new life, with new conditions, new opportunities and new responsibilities, in the new era, so long hoped for, sung about, and earnestly expected by our grand sires, but never realized in any previous century.

The new spiritual day is here.

The Czar of Russia shows a large amount of good sense and humanitarianism, and we are glad to compliment him. It is said that he recently sent for a reckless and extravagant prince, whose peasants working on his estates were starving, and ordered him to treat his people as they ought to be treated. Said his Majesty:

Look at Leo Tolstoy. See how kind he is to the poor people committed to his charge and shares their burdens with them. Go and do likewise, and when I hear that your estates are flourishing and your peasants happy, I shall send for you again.

We would applaud this sentiment to the echo! All honor to the Czar for uttering it. Let others copy his example.

Arbitration means simply the interference of the public in the relation of the employer and the employed. When these relations, as in the case of great strikes, reach a point where they interfere with the general welfare, society has a right to say what shall be done in the matter. This was the language of Carroll D. Wright, U. S. Commissioner of Labor, at the convention of West Virginia University on Sept. 17. True! People now are suffering for the want of coal, and death threatens thousands because of its lack. Is it not high time now to wipe out such tyrannical invasion of the people's rights?

Foolish and Repugnant.

Some Cuban children have been brought to New York en route to San Diego, to enter the Theosophical School at Point Loma, where Mrs. Tingley presides as an Oriental Queen. The following telegram will explain the present situation of affairs:

NEW YORK, Nov. 7.—The battle over the Cuban Lotus Buds at Ellis island today resulted in an utter rout of the Tingley forces, the introduction of testimony to show that Mrs. Tingley was not a fit guardian for the "Buds" and the unanimous verdict of the special inquiry board that they be deported. They will be returned on the next steamer.

Eleven girls arrived here Saturday from Cuba in charge of Dr. Gertrude Van Pelt, on their way to Point Loma.

The Immigration Commissioners were asked to refuse landing to the children as possible objectionable aliens.

The most startling testimony was that of Louis Fitch, a former book-keeper for the school at Point Loma, who said her little spaniel, Spot, was alleged to contain the soul of William Q. Judge, Mrs. Tingley's predecessor as leader of Theosophy, who, in turn, had succeeded Mme. Blavatsky. Mr. Fitch said Mrs. Tingley believed that the soul in the spaniel watched and guided all that she did as high priestess. He also testified that she was the only one entitled to dress in purple.

How disgusting is such a statement about William Q. Judge being reincarnated in her pet dog! After having been in the spirit-world for years and having progressed under the advantages and greater light of that condition, then to be so degraded as to have to inhabit the body of a dog, is inconsistent and foolish!

The Texas Missionary, Mrs. L. B. Payne, in her report for the month of September, says that she spent almost the entire month at Houston, where she found a flourishing society, which was not apathetic or half-hearted in its efforts to build up the Cause of Spiritualism. The rest of the month was spent at Galveston, Rosenberg and League City. Concerning the Cause in Galveston she says:

I congratulate the work of Pres. John W. Ring, whose society of over 75 members are earnest, zealous laborers in the vineyard of Truth. The Lyceum is running with regularity and order and is well attended. The acquisition of that well appointed and commodious Temple speaks well for his efforts and I prophesy the future success of Spiritualism in the sunny South-land; for what has been accomplished there may be accomplished elsewhere, with like energy and persistent effort. The Society and Temple at Galveston will form a nucleus around which other bands of workers will array themselves and become the Mecca of Spiritualism in the South towards which all eyes will turn for light.

Australia, as a federated nation, has enfranchised its women—giving 800,000 a right to vote.

The Czar is a Spiritualist.

A telegram from Vienna, Austria, on Nov. 8, states that "the Ruler of all the Russias" is a Spiritualist, and receives messages from his father in the spirit-world. This is how it reads:

VIENNA, Nov. 8.—A Russian Liberal paper printed in Stuttgart states that the Czar is suffering from a nervous affection, and that the Czarina is ill of a nervous malady.

The paper further alleges that the Czar has placed himself under the care of Dr. Phillips, a Spiritualist and magnetic healer. Dr. Phillips has summoned the spirit of Alexander III at the Czar's behest and receives messages foretelling imperial and domestic events.

The doctor, it is alleged, also treats the Czarina, but reports from Livadia concerning the health of the imperial couple are carefully censored.

The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

WORDS THAT BURN. The second edition of the psychic novel, "Words That Burn," by Lida Briggs Browne, has just been issued by a prominent publisher in New York.

It contains an introduction by the well-known writer and lecturer, Jay Chappel, which was penned shortly before his departure to spirit-life. The book has been favorably reviewed by many of the leading periodicals of the country, and is a great educator along the line of occult science and the leading reforms of the day.

Many will assimilate facts told in story form who would not listen to a lecture on progressive topics or read long treatises. It is well adapted to be placed in the hands of the young.

This edition is published part in paper covers, to sell for 50 cents and postage 8c, while the cloth-covered books retail at \$1.00, postage 10c. They may be obtained at this office.

INDO WISDOM, translated and edited by Henry Barnard. 22 pp. Price, 15 cents. New York: Peter Eckler, 35 Fulton St. For sale at this office.

This pamphlet contains two parts, which are thus stated:

"Part I.—The impressions of Indo Wisdom upon a Union College man, who, lost in an Arctic expedition in 1867, reached the Inner World through the north polar opening."

"Part II.—Zarine, an Indo of the degree of Supreme Wisdom, gives the teachings of her race."

This describes the people supposed to inhabit the inner world—openings to which are at the poles. The Preface contains this explanation:

"Thoughts of Indo Wisdom have beforetime appeared in the outer world, for there is nothing new under the sun, but they have not penetrated and permeated outer world society, else the error and superstition which hold our race in ignorance would have disappeared, and with the wisdom of the Indo we should have the scientific, moral

and mental results which the Indo have attained."

The Indo philosophy is in exact accord with the teachings of given spirits, describing most beautifully the existence, employments and wisdom of the spirit-world, together with the eternal progression of its denizens, and the wonderful and as yet undiscovered powers of the Universe.

Occult students will find it intensely interesting.

MAN'S GREATEST DISCOVERY, by Henry Harrison Brown. Price, 25c. Now Co., 1437 Market St., San Francisco. For sale at this office.

This is a new edition of Mr. Brown's latest book. It contains essays on six different topics: Thought as Power; Telepathy—the Missing Link; The Ultimate of Power; Life—its Potential Power; Vibration; The Victory over Death.

The greatest discovery which man can make is to know that he himself is the ultimate of power, and in this pamphlet Mr. Brown endeavors to impress the reader with that thought and tries to make him conscious of its possession. He shows that man should not be the slave, but the master; that he is king over himself, for conscious law is "king of kings," as Emerson truly remarks. The student will find this book a very great help, and by its patient perusal he may make man's greatest discovery of himself and consciously be able to claim his birthright.

DIVINE SCIENCE AND HEALING, by Malinda E. Cramer, president of the Home College of Divine Science. 293 pp. Price, \$2.00. San Francisco: 3360 17th St. For sale at this office.

This is a text-book for the student on Divine Science; its application to healing, and for the well-being of each individual. It contains 23 lessons, covering the following subjects: Being; Thought; The Effect of Thought; Law of Expression; Denial and Affirmation; Baptism by the Spirit; Faith; Intuition; Truth's Practice; Expression of Consciousness; The Spoken Word; The Purpose of God; Heal the Sick; Facts About Healing; Special Instructions to Patients; Faith and Belief a Unit; Marriage; Overcoming Poverty; Immortality; Questions to Beginners; Theological Questions; About Healing; Conclusion. It is nicely printed and bound and has a fine portrait of the author.

The Spiritual Reformer and **Humanitarian** is the name of a new monthly published at Galveston, Texas, by A. A. Finck & Co., at \$1 a year, and contains 50 pages. Its articles are timely and practical.

Common Sense, a monthly journal of universal thought, has made its appearance in Denver. It is edited by Eugene Del Mar, and the December number is filled with New Thought matter of the most advanced type. \$1 a year. Send for sample. Address P. O. Box 1364, Denver, Colo.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

Transition of Mrs. Ravlin.

On Thursday morning, Nov. 6, 1902, Mrs. N. F. Ravlin passed to the higher life. Not all who read the above sentence know what it means to that true and tried friend of Spiritualism, our co-worker, Dr. N. F. Ravlin, nor to the Cause in which their efforts have been put forth, unselfishly and faithfully for 15 years.

At that time they heard the voice of Truth and answered it, relinquishing the church and a salary which guaranteed competency, ease, home, and all that goes so far toward happiness to refined natures.

Mrs. Ravlin has always been a tireless spirit, in a weak and fragile body, delicate, sensitive and refined, but willingly she joined hands with him in the work of self-sacrifice, and under all circumstances has inspired him with hope and cheer, looking ever on the bright side and counting all loss and sacrifice as not to be compared with the great truth and light which had fallen upon their path-way. When called to her side I found her resting in a perfect knowledge of life and immortality, without a doubt or fear. Glimpses of her spirit home had been given her, and she knew of the reality of what awaited her, and, as we listened, I thought, amid these plain surroundings of their temporary home, she has a wealth which all the gold of millionaires and kings of earth could not purchase—rich in the things of the spirit and knowledge of the truth. Mrs. Ravlin said, as I referred to the sacrifice they had made: "Yes, but I would not exchange the knowledge and spiritual light we have for all the wealth of earth, if it could be laid at my feet."

The funeral services were conducted by my inspirers Saturday evening at 7 o'clock in their home on Telegraph Ave., where had assembled some of their many friends. All directions had been given by her in detail, and, clothed in white, lying among the beautiful flowers with a light which seemed reflected from the soul upon it, rested the frail form. The burial was to take place in San Jose, where they have many friends and where Mrs. Elizabeth Lowe Watson was to meet them for the last rites. Two sisters of Mrs. Ravlin were present; Clarence Ravlin, a son of Mr. Ravlin; also an adopted daughter.

Mrs. Crusweld, who has cared for her so faithfully through all her last illness, will soon return to Philadelphia with a feeling that a higher power had guided her footsteps than at first she had dreamed of.

All hearts will go out with love and sympathy to Dr. Ravlin in this great loss, and earnest wishes that her spirit may yet be his guiding star.

R. S. LILLIE.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.] Balance reported Oct. 1, 1902.. \$11.15 A Friend of the Cause..... .25 Mme. P. Priet..... 5.00 H. C. McClure..... 1.00 Mrs. E. F. Strother..... 1.00

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The Editor is not responsible for the opinions of correspondents.

From Mrs. John Brown Sr.

TO THE EDITOR:

Having made mention of Mae E. R. Hunt and her work some time since, I will say that since the close of our camp-meeting, which was a grand success, in which Miss Hunt did credit to our Cause as a speaker and message-transmitter, continued her work by holding parlor meetings and circles to gather a nucleus, until it increased in interest and numbers that it was necessary to move into larger quarters.

Sunday, Nov. 2, was the initial meeting at Brent's Hall for permanent public work, with Mrs. Florence Robson assisting, who also adds luster to the angelic work as a speaker and messenger. Both being young mediums, have now launched their bark out upon the great ocean of Spiritualism with their guides, who are able to pilot them onward to bless humanity with the wisdom of their thousands of years in spirit-life, and give such truths and knowledge as will uplift and make this world a fitting place to dwell in.

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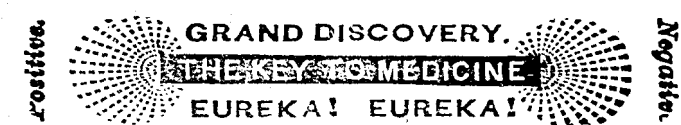
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'Tis not my intention now to elaborate upon the truth that no important utterance is ever lost, but finds a lodgment upon susceptible brains, "after many days."

My object, Mr. Editor, is to ask a space in your columns to say that *Astraea* still lives and will again be issued to our friends who have suffered with us the sorrow that must come from the betrayal of a sacred compact entered upon with a full knowledge of co-operation with the invisible world and its earnest workers. Let those who stand in this relation beware, for sooner or later comes the fruit of the seed sown. To such let me say that the advance guard who impressed the brain of old Ben Jonson will not be balked by treachery nor misrepresentation toward the chosen ones in this, the greatest work of the ages—the emancipation of woman from the cruel methods of a barbarism whose leading attributes have literally crushed the advancement of the race, toward a higher unfoldment.

Yours in common fellowship,
E. P. THORNDYKE, Decoto, Cal.

Clara L. Stewart Going West

MOSES HULL.

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Mrs. Stewart would like to start soon after the holidays, and she must be at home early in April. Will those who feel to help her on this mission, either by calling her to their localities, or otherwise, please write either to her or to myself, as soon as convenient, so that we can lay out the route and can know on what we can depend. Whitewater, Wis.

New Lyceum Weekly.

TO THE EDITOR:

Arrangements have been made so that the *Progressive Lyceum*, a four-page 6x8 weekly paper for the Lyceum, will be published in Galveston, where I can have direct charge of its interests, and hope to have the first number issued by the first Sunday in December.

The month of December will be devoted to the "Life Study" of Andrew Jackson Davis. The price of the paper will not be more than 75 cents per year, according to the guaranteed subscriptions which are received between now and the time of mailing the first issue; as support justifies, the price will be reduced and the size of the paper will be increased. I haven't money to publish a paper, but I have consecrated my energies to this movement, and so I want advice and suggestions as well as guaranteed subscriptions.

This long-felt want must be supplied, and with the co-operation of the workers and friends, it can be done. I would ask for suggestions, kind thoughts and support from all Spiritualists. JOHN W. RING.

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(Established in 1865.)

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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

The Rain last Sunday prevented many from attending meetings, and all such were, therefore, smaller than usual.

Mrs. D. N. Colby has resumed her Wednesday evening circles at her home, 1041½ Valencia St., San Francisco. Those wanting to hear from their spirit friends should embrace this opportunity afforded them to do so.

Mrs. Eberhardt held a seance at 3250 22nd St., San Francisco, last Sunday evening.

Nothing Can Harm You but Your Own Thoughts was the theme of Henry Harrison Brown's lecture last Sunday evening. He had a full house despite the rain. Mr. Foulds sang a fine solo. "Fear," Mr. Brown said, "is the parent of all the ills man is heir to; and all fears are imaginary."

Mme. Young held a test circle last Sunday evening at 605 McAllister St., San Francisco, after an introductory lecture by Mrs. Sarah Seal to a good audience, notwithstanding the rain.

Mrs. C. Wermouth, at Friendship Hall, Odd Fellows' Building, last Sunday, held an interesting meeting, assisted by Mrs. M. E. Gilliland-Howe and Mr. Howe of Boston. There was a fine attendance, considering the rain. All messages were recognized. After some remarks by Mr. Mountain, Miss Ethel Dashwood and Mr. Mountain sang a charming duet.

Mrs. Anna L. Gillespie delivered an excellent address last Sunday evening under the inspiration of her guide, Alice, on "Mediumship and the Laws Governing its Various Phases." Next Sunday evening she will speak on "Mediumship; its Uses and Abuses." The attendance, owing to the rain, was rather small.

Next Sunday, Nov. 16, the State Organizer, Allen Franklin Brown, will deliver a lecture at Woodmen Hall, Oakland, at 2:45 p.m., after which he will organize the Spiritual Temple Association. C. F. VAN LUVEN, Promoter.

The Ladies' Aid will have a card party at headquarters, 305 Larkin St., San Francisco, on Friday evening, Nov. 14. Admission, 10 cents; refreshments included. Those who do not wish to play cards may be entertained in a social way.

Mrs. R. S. Lillie went to Oakland last Sunday morning, notwithstanding the rain, and gave an inspirational lecture for the Psychical Society, concluding with an improvised poem, both of which were very much appreciated. In the evening, as speaker for the Society of Progressive Spiritualists, she gave another inspirational lecture in Covenant Hall, Odd Fellows' Building, San Francisco, where quite a number had assembled, notwithstanding the wet weather. She answered many questions propounded by the audience and concluded with a very fine impromptu poem. Mr. Lillich presided and Mrs. Heywood-Kunz gave special vocal selections with excellent effect. She will sing again next Sunday. Mrs. S. E. Cooke presided at the piano.

The Sunflower League, on Nov. 6, held one of the best meetings in its history. It had just moved into its new rooms in the Supreme Court Building, 305 Larkin St., San Francisco, Cal., and this was a house-warming. About 70 members of the society and invited guests were present. A short time was devoted to regular business, after which the following program was rendered: Song, Arthur S. Howe; recitation, Miss Sybil Campbell; song, J. Shaw Gillespie; recitation, Miss Georgia Campbell; banjo solo, A. S. Howe; song, Fred Manchester, and several psychic readings by Mrs. Howe. Then came a genuine surprise by light refreshments being served, through the forethought and generosity of Mesdames M. W. Billings, Anna E. Wadsworth and T. Johnson. The committee which had charge of the recent dance in Universal Brotherhood Hall reported that they had turned in to the treasury \$13.00, and all agreed that this was a happy omen. The following were received into membership in the League: Misses D. B. Dixon and Jeannette Dow; Mesdames D. M. Colby, W. B. Gillingham, G. Strain and Captain D. N. Place. Several made applications for membership after adjournment. The next meeting will be held on Nov. 20.

Mrs. C. J. Meyer gave spirit messages at 335 McAllister St., San Francisco, last Sunday evening.

The Oakland Spiritual Society held a meeting last Wednesday evening at Unity Hall, Pres. Stewart in the chair. After a short address by Mrs. Johnson, Mrs. Amanda Smith gave spirit messages. Remarks were then made by Mrs. Stewart, Mr. Orth, Mr. Cole, Dr. Palmbaum and the president. Meetings are held at this hall every Sunday evening.

Dr. Nellie Beighle's offices are located in the Callaghan Building, 1312 Market St., San Francisco. This will answer many inquirers, for she never advertises her business of healing by spirit power.

Edward Earle, the slate-writing medium, has moved to 1052 Ellis St., San Francisco.

The Mediums' Protective Association held a pleasant meeting last Saturday evening. The enthusiasm and interest for the Cause which prevails among other societies has also entered this. Good speeches were made, and there was manifested a desire to co-operate with the other local societies in helping to maintain headquarters and assisting the State Association in its work.

J. Munsell Chase, Arthur S. Howe, Mrs. Carrie Wermouth and Mrs. Bessie Cleveland were elected directors.

In the future, after a short business session of the Board, on the second Saturday in each month, there will be a social. The committee will spare no pains to make it enjoyable for all.

The next meeting will be held on the second Saturday in December.

J. T. ROBERTS, Sec.

Considering the Rain, there was a good attendance at the Children's Progressive Lyceum last Sunday morning, but, better than the attendance, was the excellence of the work, which consisted of the calisthenic exercises led by Miss Georgiana Campbell; the singing conducted by Mr. C. H. Wadsworth; the concert reading, in which the conductor, Mrs. Anna E. Wadsworth, led, and the march, in which all participated. There were several brief addresses, and Mr. A. S. Howe gave two selections on the life; Mrs. Cooke, piano accompanist. Mr. Howe suggested that a regular orchestra be organized, which may become one of the features of the Lyceum work. Mrs. Carrie Wermouth gave the invocation.

State Organizer Brown will speak at Durgin and Blakely Hall, Center St., Berkeley, Sunday evening, Nov. 16, at 7:45 p.m.

C. W. SHAW.

Spiritual Church Missions in Foreign Parts.—A meeting of the Board of Missions was held at the Mission rooms, 1422 Post St., San Francisco, on Nov. 8, at which resolutions were adopted, and plans formulated for the extension of missionary effort, which promises much for a great spiritual revival throughout the world.

Rev. Geo. W. Carpenter, M.D., who for half a century has preached the truth of Spiritualism throughout the land, presented a forceful argument in favor of national and international co-operation. Setting forth the advantages that would accrue from active propaganda along these lines, he moved the immediate action of the Board in sending a mission to Europe as a means to this end. The resolution was unanimously adopted.

Rev. J. R. Guelph-Norman, director of the S. C. M., will take immediate steps to carry out the projected mission, and to address Spiritual Societies and individuals on the advisability or otherwise for the organization of an Ecumenical Spiritual Council.

Action will also be taken for the training of missionaries for the foreign field. J. WARD HAYS, Sec. S. C. M., 1422 Post St., San Francisco, Cal.

Oakland.—The Sunday morning lectures by Mrs. R. S. Lillie for the Psychical Society are growing in interest as well as in attendance. Last Friday afternoon a dime tea was given by the ladies of the Oakland Psychical Society, at the residence of Mrs. Thomson in Fruitvale. There being many present, it was thought to be a good time to organize an afternoon reading club. Officers were chosen, and the Ladies' Psychical Reading Club will meet every alternate Thursday. The first meeting will be on Nov. 20, at Mrs. Saxton's, 1401 Seventh Ave., East Oakland.

Hermetic Brotherhood open meeting of Thursday, Nov. 6, was interesting and profitable as usual. The thought and subject of the evening was of Egypt in her prime, the Egypt of the Rameses and the Pharaohs. Reading of our "Aims and Objects" by Mrs. Adeline Lancaster; a recitation by Miss Emma Waters, and music by Mrs. C. A. Rogers and Mrs. Virginia Weld, completed a program that had no sleepy number.

Cor.

The I. F. T. Bible S. S. and Church held its regular meetings on Nov. 9 at 909 Market St. At 11 a.m., test by Mr. Machett; Mr. Howe gave his experience in Spiritualism; Mrs. Gilliland-Howe gave some grand tests. At 2 p.m., Messrs. Machett and Wilson gave tests. At 8 p.m., Miss Dixon, Mrs. Gillingham, Mrs. Katie Heussmann and Mr. Wilson gave spirit messages. Entertainment and dance on Nov. 18 at 909 Market St. Admission, 10 cents. Good music: violin and piano. MRS. M. L. BOWKER, Sec.

Arthur J. Owen, aged 59 years, passed to spirit-life at the County Farm, Los Angeles Co., Cal., Oct. 20, at 1:30 p.m., of tubercular condition of the throat; after an illness of seven months, which he bore patiently, as a true Spiritualist.

He was cared for by Dr. Russell and other Spiritualists and Mental Scientists during his illness, but finally became so weak that it was necessary for him to go to the hospital, where he soon passed away.

At the Conference last Sunday there was a very interesting and instructive discussion of the question: The spirit and soul, their relation each to the other, and their relation to the body. Mrs. Carrie Wermouth, under the control of John Collins, led in the discussion and was followed by Messrs. George Campbell, J. Munsell Chase, J. T. Roberts, W. T. Jones, Mr. and Mrs. A. S. Howe and Wm. M. Rider, who presided. The conference next Sunday will be devoted to personal experiences in Spiritualism. It will be held at 305 Larkin St., San Francisco, at 1 p.m. All are invited to be present.

The Rummage Sale of the Ladies' Aid Society is still in progress, the results so far being very gratifying to its promoters.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

Madam May Fanning, Psychometrist, Clairvoyant, Prophectic Medium and Healer.

Advice on mines and all affairs of life. Hours, 10 a.m. to 5 p.m. Sundays and evenings by appointment. Sittings, or readings by letter, \$1.00. Address: 1342 Shattuck Ave., Berryman Station, Berkeley, Cal. 44tf

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30, in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

Mrs. Anna L. Gillespie will open a season of lectures in Fraternal Hall, Alcazar Building, O'Farrell St., San Francisco, beginning Sunday evening, Oct. 5, 1902. You are cordially invited to come and bring your friends. Lecture begins at 7:45 p.m. Good music. Second floor, front; take elevator.

Mrs. C. Wermouth holds meetings every Sunday evening at Friendship Hall, Odd Fellows' Building, corner 7th and Market Sts., San Francisco. Take the elevator to the fourth floor.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

C. Cushing, last seen at San Jose, will learn something of great advantage by writing to "Laurel Wreath," care of PHILOSOPHICAL JOURNAL, (1429 Market St., San Francisco, Cal.) 42tf

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Dr. J. M. Peebles, the Famous Physician and Scientist, Has Perfected a System of Treatment That Gives Hope to Every Sufferer.

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Mrs. Hannah Swenson, of Cadillac, Mich., says: "When I began your treatment my Doctor told me I could live only a short time, but, thanks to your wonderful treatment, I am now in perfect health. May you be long preserved to restore the sick and afflicted."



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If you suffer from any of the above complaints, why don't you sit down and write the Doctor a plain, truthful letter as to your conditions as you see them? Upon receipt of this, your case will be carefully examined and you will receive a full diagnosis, telling you truthfully whether you can be cured or not. You will also receive a "Message of Hope," which will fully explain this system of treatment, and give you knowledge that will brighten the remainder of your life. Write at once. Dr. Peebles' Institute of Health Ltd., Battle Creek, Mich.

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VOL. 39. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 22, 1902. 1429 Market-st. Between 10 & 11th-Sts. No. 47.

THE NEW RELIGION.

I hear an anthem ringing
Adown the track of time,
And countless voices singing
A chant in rhythmic chime;
Louder the chorus swelling,
Earthward it wends its way,
To weary mortals telling
The dawn of a newer day;

When creeds no more will bind us,
Nor caste be recognized,
When selfish scales won't blind us,
But Truth be realized,
So each will know his brother
To be one with himself,
And men will love each other
Far more than fame or pelf.

With no loud clash of cymbals,
Nor trump, nor chiming bells,
Nor noisy sound of timbrels,
But through the heart's deep wells
The message thrills with glory,
It rings through earth and Heaven,
The very same old story
To listening shepherds given,

Of good-will, peace and true love,
Sung on Judea's plain,
By shining hosts from realms above,
The self-same sweet refrain
In clear tones now is ringing,
Knowing no priestly ban,
The Christ-religion bringing
The "Brotherhood of Man."

LIZZIE DUCKER LYNESS.

BORDERLAND

Saint Peter at the Gate.

Not long since I dreamed that I stood just inside St. Peter's gate, and this was what I saw and heard:

Among a number of disembodied spirits who appeared at St. Peter's gate was one of short stature whose form and features were nearly hidden by a cloudy veil that clung closely about her. She approached Peter and inquired, "Is this the gate through which earth's great ones pass to reach the Kingdom of Heaven?"

Peter replied, "All pass in here regardless of rank." Again she addressed him saying, "I was one of earth's greatest sovereigns. On my kingdoms the sun never set. Were you not informed of my coming? I expected there would be a great retinue of angels, with harps and cymbals to welcome me and conduct me to a seat up near the throne among those of my own station. I desire that you furnish me a guide to conduct me there."

But Peter only shook his head, and with a wave of the hand beckoned them on and as she passed through the gate she heard the words, "Seek and ye shall find." Some easily found the path, while others wandered blindly to and fro. Among these was the lately arrived sovereign who soon became weary and discouraged and sank down by the wayside. Ere long, through the intense stillness that pervaded the place, there came

to her ears a sound as of women's and children's voices, sobbing and moaning in most heart-rending tones. These sounds of wailing and distress alarmed her and she became sorely troubled. Soon she heard the sound of footsteps; then a tall, venerable form with white hair, and long flowing beard, a book in his hand, approached, and seeing her dejected attitude, thus addressed her: "Sister, what troubles thee?" "Who art thou that dares address one of my rank in such unseemly manner?"

"I am one appointed to minister to souls in darkness and prepare them for coming into more harmonious conditions with life on this plane."

"Were you a bishop, or a cardinal while on earth?"

"Neither, madam. I was an editor. Bishops and cardinals seldom become ministering apostles over here, at least not until they have been here a long time."

"Well, you may read some from your book. Maybe it will help me to forget those awful wailing sounds I heard just before you came, and I fancied I saw gaunt forms with long, bony fingers and hollow eyes peering at me through the darkness."

"Perhaps you did. Between the wars and famines on earth thousands and thousands of poor creatures are coming over here faster than we can take care

of them, and their pitiable condition often makes the angels weep."

"Do angels weep over here?"

"Yes, especially of late. They realize that the people from earth must continue to come here in this undeveloped condition and that a true civilization will not be reached by man for ages yet; that living up to that highest standard for human action, the Golden Rule, must continue to be but a dream, an ideal, a far-off reality. As long as men are barbarous enough to go to war, they will continue to come here fresh from the field of battle, their last breath going out while heart and brain were fired with a demoniac desire to rob a fellow being of that sacred thing, life; perhaps, one that had never harmed him. They will come here with souls scared and darkened with stains eternity can scarce efface. Listen, madam, do you hear those mournful, pleading voices? Perhaps, you remember the famine in Ireland many years ago when thousands and thousands had to come here because they had no food to sustain life there. Among them were many children, and some of them were so wasted and dwarfed that they have never grown any in body or mind all these years. Oh! oh! it's pitiful to see them hold out their little wasted hands, and look up at one so imploringly, their plaintive voices always repeating the words:

'Give me three grains of corn, mother, oh, just three grains of corn.' Why, it's enough to make stones weep as well as angels."

"Well, I don't think any of my children or grand-children will ever come here in that condition. I have been looking out for that all my life, and left them many millions. I always tried to be kind to the poor, especially children. Only a short time ago I went to visit an orphan asylum and I gave every one of the children a stick of candy, and let them take hold of my hand, even if it did soil my gloves. Now, sir you may read a few passages out of your book for a change. Is it a Bible or a prayer-book?"

"Neither, madam. It's primary lessons on natural law or the laws of life intended for beginners on this side."

"Don't you use Bibles and prayer-books here?"

"No, madam, our instructions are only intended to impress on the learner's mind useful, simple, natural truths. Bibles appear to have been a failure on earth. Their ethical teachings have had very little impression on mankind. For centuries they have been familiar with the commands: 'Thou shalt not kill.' 'Thou shalt not covet.' 'Love thy neighbor as thyself.' Yet they go forth with great pomp and trumpeting to slay their fellow man that they may enter into his possessions, and when victorious, with great rejoicing they assemble in their so-called sanctuaries and their well paid prayer vendors thank an imaginary god of battles for helping them to deprive the greatest number of their brothers of life, and of course, thus causing the greatest number of widowed mothers and fatherless children. Now I will read you a few passages before I go. They will be familiar to you. 'A new commandment I give unto you, Love one another, and bear each other's burdens.' 'Blessed are the merciful for they shall obtain mercy.' 'Remember the widow and the fatherless.' 'Inasmuch as ye do it to the least of one of those, ye do it unto me.' 'Where much is given, much will be required.' 'It is easier for the camel to go through the eye of a needle than for a rich man to enter the Kingdom of heaven.'"

"Sir, do you think that last passage about rich men applies to women too?"

"You will receive an answer to that, madam, farther on."

"I don't remember of seeing those passages in my Bible or prayer-book. I wish I could have brought my prayer-book along. It was just elegant. Nearly bound in solid gold and had a large diamond in the clasp. If I had it now it would be a great comfort to me."

"Don't deceive yourself, madam. I must now pass on to my work."

"Do they work over here?"

"Yes, madam, none escape. All work, part of the time for their own growth and development and a portion for the advancement of others."



Three Happy Children Enjoying Themselves.

"Well before you go I wish you to tell me where heaven is."

"Madam, the kingdom of heaven is within. Jesus told you that. And men talk of hades as a far-off place of torment, little dreaming that it is often within sound of their own heartbeats."

"Well, sir, I have always been told that heaven was a beautiful place with a great white throne and streets of gold and everything lovely."

"I have never seen any such place, madam."

"Well, I am sure there is, and that my husband, Albert the Good, is there. I want to go where he is."

"A certain wise man once said: 'There are none good, not one.' I know a spirit called Albert, (we dispense with titles here) who is working in a division we call the India division. You see the poor unfortunate people who come here from that country have always been starved, not only physically but mentally and spiritually, and are wholly unprepared for life on this plane and a long time must elapse before they can come into harmonious conformity with conditions here, and those who look after them are the ones best fitted for the work. It would be injurious for fine, delicate, highly developed organisms to minister to such crude and as yet material creatures."

"What is my husband doing among those people?"

"He takes care of the children, rocks and swings them and keeps them from crying for their mothers. A very necessary work, madam."

"Well I must say that's pretty business for one who occupied the high station he did! Nursing children! Black ones at that! I never thought of asking him to take care of our own children!"

"Well, madam, you see he spoke of being the father of a large family and that's one reason he was put there, and another was that they were your subjects while on earth. You might get a place as his assistant if you desire to be with him. I will do all I can for you, and let me assure you, madam, that this is a realm where exact justice is meted out to every individual! Nature's law of compensation is always in operation. Somewhere, sometime every good act is rewarded, every wrong one atoned for, perhaps in silence, but no less with certainty. I now leave you to your own meditations."

As he passed on I seemed to hear the words, "I don't think I shall like it over here," uttered by her late majesty.

LINCOLN, Neb.

V. G.

She Preferred to go to Hell.

A young lady of Toronto, formerly a Presbyterian Sunday School teacher, who has recently developed mediumistic powers and is well known in Toronto Spiritual Circles, was recently visited by her former pastor.

"Why," said he, with great astonishment in his voice and manner, "I hear you are a medium."

She neither affirmed nor denied, and when he expressed a doubt about mediumistic power she asked him: "If I were to tell you of your friends, whom I had never seen in the body, their names, character, appearance, and about whom I could have learned nothing through ordinary channels, what would you say?"

"I would say it was of the devil," said he emphatically.

"Then you believe that the devil and evil spirits can communicate with men in the body?" she asked.

"Assuredly so," he replied.

"And you do not believe good spirits can communicate with men in the body?"

"They cannot do so," he affirmed.

"Then," said she, "I'm going to be wicked, for when I die I'm determined

to come back and communicate with my friends, and if the wicked have more privileges than the good, I'll be wicked."

Spiritualism in Olden Times.

J. R. GUELPH-NORMAN.

In the JOURNAL of Nov. 8 appeared an interesting article by Lida Briggs Browne on "The Shakers," which, among other things, speaks of the phenomena common to that sect, such as "visions, trances, speaking in foreign tongues, inspirational poems and songs."

The phenomena, as stated, antedating the rappings at Hydesville, N. Y., is but one instance that justifies the qualifying adjective applied to Modern Spiritualism.

The evidence of both the old and new testament alone is proof positive that Spiritualism is as old as that authority. Cicero's "wise men, augers, and diviners"; the ancient hereditary caste of Persian priests, or the Magi of Median origin, prophets devoted to the gods, all bear witness to the part spiritual phenomena played in the churches of the ancients.

The classical terms *magia, magice*, etc., as applied by the Western nations to psychic and spiritual manifestations, show the important place this phenomena held in the intellectual world, though but little understood.

The "Spiritual Gifts" (Abhijñā) as described in the Buddhist Scriptures, having 500,000,000 adherents, may be interesting to some. There are six Abhijñās, which one may attain: I. "The celestial eye, or an intuitive insight of the nature of any object in the universe; II. The celestial ear, or the ability to understand any sound produced in the universe; III. The power of transformation, transfiguration, the apparitional body, or the power of adapting one's self to all conditions of all beings whom one may teach, whether beings terrestrial, or beings celestial; IV. The knowledge of all forms of pre-existence of one's self and of other beings; V. Intuitive knowledge of the minds of all beings; and, VI. Knowledge of the finality of the stream of life."

The above teaches the possibility of perfecting intercommunion between embodied and disembodied spirits in the fullest sense of the word. It may be attained by means of the practice of the *Dhyanas*, of which there are four. The first is seclusion, in which the mind must be freed from sensuality; the second, *Dhyana*, is a tranquility of mind full of joy and gladness; the third is taking delight in things spiritual, and the fourth is a state of perfect purity and peace, in which the mind is above all gladness and grief. In other words, the first is a state of joy and gladness born of seclusion full of investigation and reflection; the second is born of deep tranquility without reflection or investigation; the third brings the destruction of the passions, or self-control; while the fourth is perfect equanimity, making an end of suffering.

Dhyana includes intuition, beatific vision, ecstasy, and rapture, the result of *samadhi*. Buddha did not recommend trances as a means of religious devotion; he urged that deliverance can be obtained only by the avoidance of all evil, the cleansing of the heart, and the perfecting of good deeds, but he did not disturb those who took delight in ecstasies and beatific vision.

Buddha's interpretation of the *Dhyana*, according to the sacred

text, is not losing consciousness, but a self possessed and purposive eradication of egotism.

One who has attained the power of the *Dhyana* is called a *Rishi*, *Yogi*, a prophet, or seer; an inspired poet; one who has attained perfect knowledge of the Law of Life in saintly retirement, by observing the virtues and precepts, charity, morality, patience, zeal in good works, meditation and wisdom.

Love Will Bring my Own to Me.

ELLA DARE.

In love I live, in love benign,
The law that shines with rays divine,
The law that gives to each his rightful due,

The law that writes life's forceful message true.

Oh, love will bring my own to me,

Will bless my soul with liberty!

Oh, love, and love alone,

Will bring to me my own,

Will bring to me

Life's destiny!

Oh, love, dissolver of all hate,
Oh, love, upbuilder of the great,
The potent force that reigns supreme,
That rules the smallest atom seen,
That bids the planets all obey,
And guides them in their heavenly way.
Oh, love, and love alone,
Can bring to me my own,
Can bring to me
Serenity!

I'll answer frowns with smiles of cheer,
Till dark-browed passions disappear,
And banks of time, bestrewed with flowers,

Perfume each day's successive hours.

Oh, love, and love alone,

Will bring to me my own,

Will bring to me

Love's potency!

Austin Station, Chicago, Ill.

Kind Deeds Undying.

WALTER HYDE.

It may not seem, in the struggle of life, that what we do amounts to much; but a smile now, and a smile then, a kind word to-day and one to-morrow; kind deeds in youth, kind deeds in age, though they may seem to us in our weakness useless efforts, will prove at the end of life's journey to be a book of our own writing—when woven together by the Architect of the Universe.

Think not, for a moment, that your prayer is not heard; that your good deeds are lost. They are not; the sparrow falleth not unnoticed, and the smallest deed of kindness will have its harvest by and by.

Life is worth living to the humblest creature, for the good he can do; worth living for the pleasure in it; worth living, even if death were the final end. But vastly more stupendous is the thought, as we realize the eternity of the spirit—the everlastingness of mind—for the power that kills the body can never kill the soul.

All the nations of the earth, human tribes and tongues, whether barbarous, semi-barbarous or civilized, believe in the immortality of the soul. The poetry and music of the world was born with this belief.

Spiritual Life and Hereafter.

WM. J. COWEN.

Life existed before the formation of the world. Even before the world was fit for the habitation of life, the spirit of man existed, as an essence of spiritual force, an element which can not be analyzed, nor its individuality destroyed. We can not destroy life, nor change its destiny. There is a power, dwelling within the physical form, which can not be seen, but this power is the genuine man,

the spirit which shall live forever and whose influence will be felt in all the ages of eternity.

Life began in a primitive condition, but the spirit, or real man, within the physical being, still retained a dim realizing sense of what its future destiny was to be. In the ages which followed his first existence in physical conditions, he has, by the help of higher and advanced spirits, been ever striving to regain his original inheritance in the spheres above. When, in the fullness of time, by the Creator's will, man is ready and willing to leave his physical form, he is then in condition to be guided by the higher intelligences into more congenial planes of existence. But if, by some unforeseen circumstance, man leaves his physical body before he has learned the lessons which this earth-life should teach him, he must take his place in the lower planes of spiritual existence, and there await, until, by his own desire, he wishes to be led by the advanced spirits to higher realms.

We are all teachers, as well as scholars. We learn the lessons of the teachers in the sphere above us and teach them, in our turn, to the sphere below us in intelligence. We must lead some fallen spirit into the light of knowledge, before we can expect to advance ourselves.

Science and Philosophy.

J. P. COOKE.

The ordinary notion regarding the distinction involved between natural and revealed religion takes the ground that certain religious ideas, doctrines, or principles—such as the idea of soul or being—the subjective entity of the universe—the attributes of the mind, the moral government of the world, and the immortality of the soul, are discoverable by the light of nature. That is the unaided human reason. Whilst there are other doctrines, such, for instance, as the idea of the Trinity—atonement, incarnation, etc., are beyond the province of the human mind even in its best estate, and which, so it is alleged, the unaided reason could not have discovered, which needed what has been called a revelation of or from a supernatural world or sphere, in order that they should be rightly apprehended.

Philosophy is at home with the former class of ideas, but is supposed to be debarred from the latter: they transcend the grasp of human reason and involve an inward experience of the central spiritual system, beyond that of ordinary philosophic and coherent thought.

Whilst in the early ages of thought, general views were eagerly sought and easily obtained, yet as science became rich and complex, various divisions took place and one cultivated one science and others another. Even then general notions were not lacking. But as the tide rolled on, one discovery after another, and new provinces of inquiry leading to vast tracts of undiscovered truth, it became necessary for one man to devote himself only to a small fraction of science, which he pursued in detail, leaving to others the task of bringing his facts under the broader general heads. Such a minute division of work was necessary for the advancement of exact knowledge. But its inevitable result was to make men of science specialists; leaving the broad, general, constructive views to philoso-

phers. Such a course had its drawbacks, and at present the domain of thought and nice perception is divided into two spheres—general ideas and positive sciences.

The coming spiritual philosophy will present a positive and demonstrable doctrine, elaborated from the sciences, grounded on real facts and possessing all the desired generality by its synthesis in the one central and universal cosmic spirit, or life, avoiding past errors of vagueness, instability and inapplicability.

This newer philosophy, which may be called Spiritual Cosmism, shows that the universe itself is an organism, "whose body nature is, and God the soul." The spiritual philosophy and the higher mediumship has shown this.

We accept Herbert Spencer's statement that "The divine energy, which is manifested throughout the knowable universe, is the same energy that wells up in consciousness," and we have no less faith in the integrity of this "divine energy" when it guides us toward the truth and the living light of the cosmos, than we have in it when it guides each star along the course of its trackless orbit through the abyss of space.

We hold that good is essentially stronger than evil, and that every soul must continue the struggle to overcome evil with good, here and hereafter, until all evil is overcome.

Our faith and hope rests upon the firm belief in the ultimate and fundamental moral and spiritual integrity of our own inner nature, or life, which is germ or spark of the divine life.

Is Life Worth Living?

LIZZIE DUCKER LYNESS.

We often hear this question asked, and, looking at society in its present condition, it is not surprising that men ask it in all seriousness, for to many it is a serious problem, and some, after deliberating the question, decide in the negative and take the "leap in the dark," which they think is to end the life which has become unbearable to them.

But that individual life is not ended when the connection between the Life Principle and the body, which we are in the habit of calling the man, is severed. Our life, as we know it, is a collection of experiences which is not blotted out of existence when we cease to manifest through a physical body. Those experiences are built into us—they are the very warp and woof of our being; they are that which is building us up into the character that is the man, into that which we will be when we have attained; now we are but going toward something; bye and bye we will be that something; but without these experiences we could never reach that for which the spirit aspires.

The Life Principle within, ever acted upon by the Infinite Power which is the source of all life, must keep on growing, aspiring, ever reaching out, and, if we are fully alive, if the soul is not dormant, our ideals must be ever growing more beautiful—what was our highest ideal yesterday, will, when we have grown to it to-morrow, look very common place, as we see a more beautiful one higher up the mountain-side, up which we are ever climbing in our progress toward perfection. Life is a growth; if growth should cease, we might

well say the man was dead. There is no standing still in life; life is a continuous chain of experiences, and we are continually building ourselves. We are to-day the product, the sum total of our past, while our present is shaping our future.

Now, if this stage of existence were all there is, what we know of it here, from the cradle to the grave, to many the question, "Is life worth living?" would not be a difficult one to solve, for the pain so far outweighs the pleasure, the rainy days so far outnumber the sunny ones, so those who have not made the truth of immortality their own, would be certainly justified in giving a negative answer; but we who know that life is unending, take a broader, a more comprehensive view, and so we believe that these experiences, bitter though they oftentimes be, but serve to round out our characters into symmetry and beauty, and whatever tends to beautify our characters, which is in reality ourselves, that experience was certainly worth going through.

We learn only by actual experience; no amount of advice ever really teaches us anything; so if by burning my finger I learn how dangerous a thing is fire, and thus avoid a larger fire where I might lose my body, the experience of the burnt finger, painful though it might be, meant a great deal to me. So each experience in life teaches us something we could not otherwise know, and it is to that extent useful, and the most beautiful characters we see are usually those who have come through what we would term the hardest experiences.

We can never feel the same depth of sympathy for others until we, too, have experienced the same sufferings; then is a chord of sympathy struck that will awaken in us a fountain of tenderness that will well up in a living stream, bringing balm to the suffering heart of a brother, besides making our own characters sweeter and more fragrant. The tears of grief we shed, water the gardens of our hearts, and cause beautiful flowers of tenderness, sympathy, charity and brotherly love to grow there—flowers whose rich coloring and delicate perfume sweeten and make beautiful our whole lives, till our presence is like a benediction to those whose lives touch ours.

The world has had many saviors, but it is not yet saved, because it has not found the universal savior. That savior is knowledge, and through it every man must save himself.

There is but one life, that is the Absolute, or God, Supreme Spirit, but there are many organized forms throughout Nature, all of which are manifestations of the One Life, and all entitized beings, whether perceived or not by mortal vision, are differentiated forms of this One Intelligent Universal Life Force, or Principle, and when we have come into the God-consciousness of self, conscious of our at-one-ment with the great Artificer of Life, then we have the key to the problem; we have solved the meaning of the great mystery of life, though we have not yet worked out the problem to its solution.

Conscious Intelligence is at work in the mass, working for the uplifting of all manifestations of life; so evolution is slowly lifting us, consciously or unconsciously, by the Divine Energy inherent within; but when we come into the consciousness of that power, and know our at-one-ness with it, no longer

will we work at cross-purposes, but in harmony with the laws that work for upliftment. We will do in years what it is now taking us centuries to perform, as we continually give to ourselves this command: "Build thee more stately mansions, oh, my soul!"

Thought Force.

It is now one of the recognized scientific truths that mental conditions have much to do with the physical health. He who cherishes harsh, evil, bitter thoughts is thereby poisoning his own physical system, and laying the foundation for sickness and general disorder of the body; while he who compels himself to put away all unkindly feelings and holds only good, kindly thoughts towards all is thereby creating within himself conditions of health and happiness.

If you ever hear a person express a belief in the general depravity of all mankind and the unfitness of things in general, you may set it down that he is either suffering from indigestion or his own actions require close watching. For the view that a man takes of the world is but the reflection of his own immoral condition. Your thoughts are radiations from your character. As they are, so are you. But some will say, "I just can't help hating people who do so and so." Can't you? Well, then you must suffer the consequences of harboring evil, spiteful feelings in the shape of bodily sickness, and general discord and bad luck until you have learned to hold a feeling of at least pity towards those who may not be so much worse than yourself after all, when considering the conditions by which they are surrounded.

No one is expected to love or approve of certain things. But temper your condemnation with a large amount of pity for such miserable weakness; for, after all, he is your brother, and in him you see what you might easily have been with the same set of circumstances and conditions about you. Don't hold harsh, spiteful, evil feelings towards anybody. They only make matters worse by literally poisoning you and making discord all about you. Kind, happy, hopeful thoughts are the very essence of health and good luck. Keep your mind full of them as much of the time as you possibly can. You will thus be a centre from which will radiate good influences.—*Human Nature.*

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SAN FRANCISCO, NOVEMBER 22, 1902

Thanksgiving Day is appointed for Thursday, Nov. 27. Let us all try to make some one happy on that day—as well as every day in the year.

Good Deeds are the true measure of life. Those who know nothing experimentally of doing good to their fellow-men, really know nothing of life and its true philosophy.

Deeds, not years, are the measure of life, Heart-throbs, not figures on a dial of the sun, Show the true worth of man.

The **Ethical Society** of New York has leased new quarters in which to hold its services hereafter, and upon the return to New York of Mrs. Nellie T. Brigham (who is now in San Francisco) dedicatory services will be held, and she will resume her pastorate of the society. Miss Belle V. Cushman is the president. They expect to return to the Atlantic Coast by the first of January.

Marconi intends to locate in San Francisco, Cal. This is the announcement made in the daily press regarding wireless telegraphy and Marconi, its manipulator. It seems that they intend to make this city the central point of all the wizard's schemes. The article says:

Arrangements have reached such a stage that the Marconi Telegraph Company of America is now enabled to outline its plan for a Pacific and Alaskan service, which in its scope will excel any of the others already established or about to be operated.

All of the important points of the coast will be connected with a base at San Francisco. For this purpose a very complete installation is necessary and a station like that at Glace Bay, on the Atlantic, will be erected.

Psychic Facts.

There are those who deny psychic facts, but it is very foolish to do so, and but few are found among educated people who will attempt it unless they are bigoted to an alarming degree.

Speaking of some well-grounded psychic phenomena, Professor Dolbeare, the eminent physicist, well says that these things are "of more importance to philosophy than the whole body of physical knowledge we now have, and are of vast importance to humanity."

Mr. Benj. Fay Mills, in a lecture in this city upon Psychic Phenomena, is reported to have remarked as follows:

By psychic phenomena, I mean the power to move objects without physical contact; hypnotism of others and of one's self; psychotherapeutics, or the power of healing by mental or psychic force; telepathy, including mind-reading, clairvoyance, clairaudience, etc., and the increase of intellectual power, manifested in memory, deduction and intuition. Concerning these and their cause, men may hold one of several theories. They may assert that they do not occur. But all competent investigators, without exception, agree that they do occur. As Dr. Hudson says in his famous book: "The man who denies these phenomena to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him." "A psychic fact is as much a fact as a waxing and waning moon."

Only the most foolhardy would attempt to deny the facts presented by psychic phenomena, and it is a pleasure to record, not only the language of Mr. Mills, but also Prof. Thomson Jay Hudson.

Physical Immortality is now the topic which engrosses the attention of many. Walter De Voe remarks as follows on the subject:

Life may be perpetuated here in the physical body indefinitely under one condition only. The devotee of Truths shall live in retirement from the conflicts of worldly minds and give the whole mind to spiritual devotion and demonstration of the transforming power of life in the body. Renewal and transformation of the negative pole of man's mental magnet—the body—by the development of its latent possibilities of life and intelligence, is possible to all according to the degree of faithfulness in recognizing the Immortal Presence.

Minister Wu, the Chinese representative to the United States, attended two materializing seances in Washington lately, and the matter was reported in the *Washington Post*. He was very much interested in the proceedings, talked and shook hands with the spirits, and then arranged with the medium for a private seance to be given to himself and his secretary. He received messages written in Chinese characters, and appeared to be very much puzzled and troubled in mind concerning what he saw and heard.

Wild Expressions.

The following is found in a New Thought periodical for this month. We will not name it, because we desire to make our comments impersonal. The editor says:

Everything that you see is yourself. That sounds rather odd, doesn't it? Yet it is a fact that you have never seen anything, felt anything, tasted anything, or heard anything, except yourself. The reason for that is because sight, hearing, touch, smell and taste are mental sensations. They are sensations of the mind—and the mind is you, not the things your mind perceives through any of the avenues of sense. Take away the senses, and no world exists as far as you are concerned. All you know about the world is the ideas that exist in your own mind—and your mind is you, not the world.

You may go to places and see what you consider to be other people, but you do not see any one else there but yourself. There is no one else anywhere but yourself. When you see what you call another person, all you know about the person is your own idea of him or her. This idea is *you*—not someone else. And your idea may be wrong, but as long as it is wrong it represents the person in question as far as you are concerned.

You actually believe your mistake—and therefore you have in mind an individual that does not actually exist. That is, the individual does not exist as you conceive him to live, but he really exists as far as you are concerned.

You will note that you create people. All the people you know or have ever seen or ever will see are creations of your own mind. You have no other way of knowing that they exist except through your own mind. And your ideas concerning them are *you*, not the person.

You are the only person in the world. All the people in it are built by you in your own mind, and they exist in the form in which you know them nowhere else.

Such extravagant expressions as are indulged in by the writer of the above excerpt, bring into ridicule the whole New Thought movement. It is simply nonsense to assert that "You are the only person in the world," and then to rub it in by saying that "There is no one else anywhere but yourself." Talk reasonably if you would have sane people listen to what you say!

Unity and Harmony.

These are the watchwords for humanity in the present stage of development. To us these words do not mean uniformity in any mental condition; nor do they mean exact belief in any creed, doctrine, dogma or statement of principles—only unity in spirit in work for the general good, and the uplifting of mankind. Bro. Thomas J. Shelton, in *Christian* for November, sensibly remarks as follows on this theme:

Unity is of the Spirit. Diversity is of the devil. The devil and mortal mind are one and the same thing. Thomas G. Newman, editor of the *PHILOSOPHICAL JOURNAL*, is one of the sweetest spirits now sojourning on this earth. He can see the truth anywhere and every-

where. He thinks there ought to be union and harmony in the ranks of the so-called New Thought people. There can not be any unity in mortal mind. Just as long as we are struggling out of the wilderness of error, there will be diversity and enmity. Love can not have fellowship with anything other than love. All who are in the truth are in unity.

Mrs. Eddy is Inconsistent.

The most radical innovation ever made in Christian Science has been brought about by the recent agitation growing out of the death of the Quimby child at White Plains.

Mrs. Mary Baker Eddy, the leader of the Society, has forbidden "healers" to treat infectious or contagious diseases, and to report all such cases as come under their attention to the health authorities.

This is a pronounced recession from the principle that the Christian Scientists have held, that they could cure all manner of errors (diseases) by the power of prayer, though she claims that there is no such thing as disease; it is only ignorance. Does not Mrs. Eddy now acknowledge the existence of disease by warning her followers to refrain from meddling with it in contagious or infectious form?

In the official organ, the *Christian Science Sentinel* of Boston, word is given the faithful straight from Mrs. Eddy. The *Sentinel's* article is in the form of an editorial, signed by the editor, Archibald McLellan. So there is no chance for any mistake or apprehension.

It would have been far better to have taken the right ground earlier, and thus have prevented much of the trouble which has resulted from the impetuosity of many of her followers.

A **Scoundrel** representing himself to be John Slater, and a medium, has been swindling investigators in Rockford, Ill. He has a companion with him by the name of Videlle. After getting together all the money they could, by promising big returns for investments and other schemes, they left the city between two days for parts unknown.

John Slater is a tall, thin man of unusual ability as a medium, and is well known throughout the world. This fellow, therefore, took his name as a cloak to cover up his nefarious schemes. Look out for him everywhere. He is a broad-shouldered, square-looking man about 5 feet six inches high. Any one finding such an individual should communicate at once with Mrs. F. C. Cramer, 417 Jefferson St., Rockford, Ill. Of course, he will change his name and appearance as much as possible in every town so as to escape detection.

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Letter from Los Angeles.

TO THE EDITOR:

The various Spiritualist societies in this city have now fully entered upon an aggressive Winter campaign for our Cause, and all show a commendable activity. About all phases of the phenomena are well represented here by excellent mediums. Scores of private circles are held every week for investigation and development, and many skeptics and so-called Christians (Catholic and Protestant) are being converted by the incontrovertible evidences afforded of spirit return. Thus the good work goes on in this earthly Summerland.

The Southern California Camp-Meeting Association announce a Fair and series of entertainments to take place during November and December, in aid of the camp-meeting of 1903. It is announced that Moses and Mattie Hull and Mr. John W. Ring of Galveston, Texas, will be engaged for the leading places as lecturers and speakers next year. It is deeply regretted that the Association came out \$150 in debt this year, and the hope is generally expressed that the new board of officers will exercise such a rigid control over expenditures and management during the next season that it will at least come out even. Perhaps a "sliding scale" for salaries might conduce to this much-desired result. We should have grounds of our own, as Sycamore Grove, while desirable as to location, is very dusty, and is, generally, in a rather dilapidated condition.

Madame von Freitag, much to the general regret, has not been well for some months past. Her many friends were pleased to see her on the platform of the Harmonial Society, however, last Sunday.

The various halls are well filled on each Sunday morning, afternoon and evening, by large and attentive audiences, and great interest is manifested in the philosophy and phenomena presented.

Mrs. Scott-Briggs attended Truth-Seekers' Hall last Sunday morning. Mrs. Allen, who is a good medium, now located here, is doing an excellent work, and frequently takes part in the meetings held by this progressive society. Mrs. Vlasak, who is pastor of the Society for Spiritual Progression, is quite popular for her lectures and reliable tests; and this society is distinctly on the up grade since its organization. Mrs. Weeks-Wright, an old-time worker and veteran of our Cause, visits her many friends here occasionally, and is heartily welcomed, not only for her past services, but on account of her excellent mediumship. Mrs. Elsie Reynolds, materializing medium, is holding crowded seances here, and good reports are current as to the wonderful phenomena presented. Mrs. Feezer's seances for materialization are attended by some critical investigators and observers, and, as described to the writer, are convincing demonstrations. Many other mediums located here are doing a good work, among them Mrs. Josie Ethel Kimball, an old-time worker, psychometrist and test medium.

Mr. George Gregorich, a highly-esteemed Spiritualist of this city, and one of standing and repute, was almost killed four or five days ago in a street-car accident, and now lies at his home a pitiful wreck of broken-up humanity. While on his bicycle, he was run down by a street car, his collar bone was fractured in two places, two ribs broken, and his scalp laid open by a serious wound. His injuries, at the age of 59 years, place him in a critical condition, and it is not yet known if he will survive. This lamentable occurrence excites general pity and casts an air of sorrow over all Spiritualists here. Mr. Gregorich is secretary of the Truth-Seekers' Society, and holds other important and influential positions in our ranks. He is generally esteemed, both as a Spiritualist and as an honest and sincere gentleman of earnest purpose and convictions. He is a good medium and healer, too.

Our municipal ordinances in regard to the speed of street cars are shamefully violated. If it were not so, Bro. Gregorich would not now be lying on a sick bed, from which his mortal body may not rise. May he soon recover, is the general wish and prayer.

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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Mrs. Kate Hoskins, who spent several weeks in Oakland and vicinity last month, has returned to her home in Los Angeles, and may be found at 153 West 23rd St. She is an excellent speaker and good medium and should be kept constantly employed in the work.

At the Afternoon conference of the Union Society, Oakland, Prof. Lowe opened the subject, "What Constitutes Religion?" Owing to the rain, the audience was rather small. Dr. Stewart gave messages in the evening to an audience that filled every seat in the hall.

B. Fay Mills gave a very interesting lecture last Sunday evening at Golden Gate Hall, advocating the public ownership of municipal and other utilities.

Mme. Young held a test circle last Sunday evening at 805 McAllister St., San Francisco, after an introductory lecture by Mrs. Seal to a good audience.

Mrs. Anna L. Gillespie addressed a large and appreciative audience last Sunday evening at Alcazar Building, taking for her subject, "Mediumship: its Uses and Abuses." It was a splendid effort—clear, forceful and logical, and entered deeply in the philosophy of mediumship, and the whys and wherefores of the evils that sometimes come out of it, as well as of the transcendent good. After the address, Mrs. Gillespie gave several spirit messages, which were recognized, and proved to the recipients the genuineness of her power.

The Ladies' Aid rummage sale adjourned on Nov. 15 to resume Friday morning at 10 a.m., Nov. 21, at 1508 1/2 Powell St., between Vallejo and Green Sts., San Francisco.

Mrs. Eberhardt held a seance at 3250 22nd St., San Francisco, last Sunday evening.

Mrs. Wermouth, at Friendship Hall, Odd Fellows' Building, corner Seventh and Market Sts., San Francisco, held an interesting test and psychometric meeting, assisted by Mrs. M. E. Gilliland-Howe of Boston. There was a large audience—many skeptics being greatly interested. Fine selections of music and songs by Mr. Howe and others.

Mrs. Nellie T. Brigham of New York, and Miss Belle V. Oushman, president of the Ethical Society, arrived here last Monday morning on the Royal Mail Steamship from Australia, where Mrs. Brigham has had a six months' engagement for lectures by the Victorian Association. They are the guests of Mrs. R. S. Lillie while in San Francisco.

The Sunflower League on Thursday evening, Nov. 20, at the headquarters, 305 Larkin St., will turn its meeting into a reception to these New York ladies, and it is expected that there will be a large attendance.

Next Sunday morning Mrs. Brigham and Miss Oushman will accompany Mrs. Lillie to Oakland, where Mrs. Brigham will give a lecture for the Oakland Psychological Society. This will give an opportunity for her friends in Oakland and vicinity to hear this noted speaker from the metropolis of America.

Next Sunday evening Mrs. Brigham will deliver a lecture for the Society of Progressive Spiritualists in Covenant Hall, Odd Fellows' Building, (Mrs. R. S. Lillie, pastor), and this will be the only opportunity presented to hear Mrs. Brigham. The hall will, no doubt, be crowded. An admission fee of 10c will be charged at the door.

Lyceum.—A large attendance was present last Sunday morning at the Children's Progressive Lyceum. State Organizer Allen Franklin Brown was present and took an active part in the exercises. Arthur S. Howe gave two selections on the life with piano accompaniment by Mrs. Cooke. Among the visitors were Mr. and Mrs. Gillespie. More children were present than on any Sunday in months. The children attending the Lyceum are going to Mt. Tamalpais shortly on a picnic, for which arrangements are about completed.

Personal Experiences was the subject at the conference last Sunday afternoon. Speakers told of what convinced them of the truth of spirit return. Next Sunday afternoon the subject will be, "Objectors to Spiritualism Answered." All are invited. Last Sunday Wm. M. Rider presided, and Mrs. Carrie Wermouth spoke under the control of Col. Hopkins. Others addressing the meeting were A. S. Howe, George Campbell, Carl Eberhardt and J. Munsell Chase.

Mrs. R. S. Lillie addressed a large audience in Covenant Hall, Odd Fellows' Building, last Sunday. It was a "question evening," and her guides displayed great brilliancy in the answers given. The first question propounded was: "Is ignorance the only real sin?" To this she responded, showing that ignorance is the cause of all error, and that sin is error; hence, ignorance is the primal cause of sin. Another question brought out an elaborate explanation of the relation of spirit to matter, and still another the reason why many people, themselves very mediumistic, are not able to hear from their friends except through mediums.

A Directory of spiritual societies and spiritual workers—mediums and speakers—has long been needed, and the arrangements are about complete to have such a directory issued by the State Spiritualists' Association. A few more advertisements are required and then it will be published. It will contain valuable information about the formation of societies, requirements for endorsement, etc. It will be complete as a spiritual messenger and guide. It will be artistic and attractive.

Mrs. S. Cowell, who has been holding meetings very successfully in Los Angeles for some time past, has now returned to her home, 414 East 16th St., Oakland, and will resume her circles Thursday afternoons and Friday evenings.

Mrs. Nettie Howell has been presiding at these meetings and expects soon to organize a society. The excellent work done by Mrs. Cowell in this hall has created quite an interest, not only among the Spiritualists, but inquirers and skeptics who are convinced of the truth of Spiritualism by the phenomena and philosophy presented by Mrs. Cowell.

The Oakland Spiritual Society held its Sunday evening meeting on Nov. 18, 1902, at Unity Hall, 856 1/2 Isabella St., Pres. James Stewart in the chair. After an invocation by Mrs. Cowell, Mrs. Smith gave some tests. Mrs. Cowell, having returned from Los Angeles, made a few remarks relative to the work she had done while South, and about other spiritual societies, and then gave spirit messages. After some remarks by Dr. Palmbaum, Mrs. Stewart closed with a benediction. The Wednesday evening meeting was well attended. Sec.

Mr. S. D. Dye of Los Angeles has again been quite ill, but we learn with pleasure that he is now regaining his usual health.

Just Tribute to One Who is Worthy

TO THE EDITOR:

In the beautiful notice concerning the transition of my wife, furnished by Mrs. Lillie in last week's JOURNAL, there is a typographical error in the name of her companion and nurse. It should have been Miss Cosfeldt. And I wish to state in this connection that never has there been an exhibition of unselfish devotion and pure friendship to excel that of Miss Cosfeldt in her ministrations to Mrs. Ravlin during her last illness. She had sole charge of her day and night for full three months, and how she kept up in her unceasing devotion is a mystery to every one conversant with the facts. We know that she was sustained by more than mortal energy. And she earned and received the gratitude of my dear, patient, suffering wife, of myself, as well as of all our mutual friends who called upon us, and of hosts of spirit loved ones who were with her to the end. Miss Cosfeldt has made many friends in California since she has been with us and never shall I forget her kindness to one dearer to me than my own life.

N. F. RAVLIN, 264 Jersey St., S. F.

Mrs. D. N. Colby has resumed her Wednesday evening circles at her home, 1041 1/2 Valencia St., San Francisco. Those wanting to hear from their spirit friends should embrace this opportunity afforded them to do so.

Hermetic Brotherhood.—The open meeting on Thursday, Nov. 13, was very interesting. The opening meditation was: "Is the human form the outcome of thought?" Mrs. M. E. Harris read the "Objects and Aims" of the Order. Mrs. Virginia Weld sang and Dr. J. E. Morton gave a lecture demonstrating that all human form is the result, not the producer of thought. E. R. Rockwood described the astral body and its experiences. The singing of the "Seven Glorias," and the repetition of the closing mantram left an audience pleased with the finished "feast of reason."

COR.

The I. F. T. Bible S. S. and Church held its regular meeting at 909 Market St., Sunday, Nov. 16, with a good attendance. At 11 o'clock, Mrs. Church and Mr. Matchett gave tests; Mr. Davis gave a brief address. 2 p.m., tests by Mrs. Gillingham, Mrs. Church, Mr. Wilson and Mr. Matchett. 8 p.m., tests by Miss Dixon, Mrs. Gillingham and Mr. Wilson. Mrs. M. L. BOWKER, Sec.

Edward Earle, the slate-writing medium, has moved to 1052 Ellis St., San Francisco.

Oakland Temple, 521 12th St., Sunday, Nov. 16. At 7:45 p.m., spirit messages were given by Mrs. S. B. Seip. Sunday, Nov. 23, at 2:45 p.m., lecture by Mr. L. A. Preston. Subject: "The Law of Reincarnation." At 7:45 p.m., messages by Mrs. Seip and Mrs. Gillette. C. F. VAN LUYEN.

Mrs. C. J. Meyer gave spirit messages at 335 McAllister St., San Francisco, last Sunday evening.

Berkeley is being aroused. The State Organizer held a meeting there last Sunday evening in connection with Mr. C. W. Shaw, and gave a brilliant lecture, followed with psychometric readings, Mr. Shaw closing with spirit messages and tests. An organized society will no doubt be the result in the near future.

How to Read was the title of Henry Harrison Brown's discourse last Sunday evening. To merely read with the intellect is of no soul-value. It is thought that penetrates into the subconscious that makes us feel what is of value. His next lecture is upon "The Healing Power."

Mrs. S. Augusta Armstrong was given a reception by her many friends in Buffalo, N. Y., at the beautiful home of Mrs. Jennie Kuhn of Delaware Ave., on Wednesday evening, just before her departure for California. Mrs. Armstrong was also presented with a fine piece of china by the Prince Henry Club, of which she is a member. May good health and prosperity attend our sister in her new home. Mrs. H. N. GRANT.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

Madam May Fanning, Psychometrist, Clairvoyant, Prophetic Medium and Healer.

Advice on mines and all affairs of life. Hours, 10 a.m. to 5 p.m. Sundays and evenings by appointment. Sittings, or readings by letter, \$1.00. Address: 1342 Shattuck Ave., Berryman Station, Berkeley, Cal. 44tf

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30, in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

Mrs. Anna L. Gillespie will open a season of lectures in Fraterna Hall, Alcazar Building, O'Farrell St., San Francisco, beginning Sunday evening, Oct. 5, 1902. You are cordially invited to come and bring your friends. Lecture begins at 7:45 p.m. Good music. Second floor, front; take elevator.

Mrs. C. Wermouth holds meetings every Sunday evening at Friendship Hall, Odd Fellows' Building, corner 7th and Market Sts., San Francisco. Take the elevator to the fourth floor.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

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Dr. J. M. Peebles, the Famous Physician and Scientist, Has Perfected a System of Treatment That Gives Hope to Every Sufferer.

Many of the Cures Seem Almost Like Miracles—Thousands are Restored Who Had Given up All Hope.

Mrs. Hannah Swenson, of Cadillac, Mich., says: "When I began your treatment my Doctor told me I could live only a short time, but, thanks to your wonderful treatment, I am now in perfect health. May you be long preserved to restore the sick and afflicted."



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If you suffer from any of the above complaints, why don't you sit down and write the Doctor a plain, truthful letter as to your conditions as you see them? Upon receipt of this, your case will be carefully examined and you will receive a full diagnosis, telling you truthfully whether you can be cured or not. You will also receive a "Message of Hope," which will fully explain this system of treatment, and give you knowledge that will brighten the remainder of your life. Write at once. Dr. Peebles' Institute of Health Ltd., Battle Creek, Mich.

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VOL. 39. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 29, 1902. 1429 Market-st. No. 48. Between 10 & 11th Sts.

Thoughts on Thanksgiving Day

In converse sweet once more we meet
With friends on earth we dearly love,
Nor deem our happiness complete
Without a thought of those above
Not thoughts that would reflect in pain
And fill our eyes with scalding tears;
Nor would we wish them back again
To dwell with us a few short years.
Not thoughts of grief nor yet of fear,
But thoughts of love we would impart;
Methinks we feel their presence near,
And heart once more communes with
heart. GEO. W. SANFORD.

BORDERLAND

Remarkable Mind-Reading.

Some ten years ago there appeared before the American public a man whose peculiar powers scientists failed to explain, and whose manifestations were recorded in history as most marvelous and fascinating. This man was Dr. Alexander J. McIvor Tyndall, a young English physician, the son of an eminent London surgeon, and a member of one of the most aristocratic and influential families in England.

It is not too much to say that it is through the instrumentality of this marvelous man that the present interest in psychic phenomena has been brought about.

Dr. McIvor Tyndall's personality is as baffling as are his wonderful powers. That he is out of the ordinary, is evident to anyone.

The San Francisco Bulletin of Nov. 18 gives the following very graphic account of his wonderful feat in San Francisco at noon of that day:

Tyndall yesterday offered to perform the feat provided the affair would be managed by a committee of such standing as to preclude every suspicion of collusion or fraud. The committee who acted consisted of William Greer Harrison, the well-known author and insurance man; Alexander K. Coney, the Mexican Consul General; Gen. R. H. Warfield of the California Hotel; Newton J. Tharp, the architect; Theodore F. Bonnet, editor of Town Talk, and Col. Fulton G. Berry of Fresno.

Promptly at noon, the committee met Dr. Tyndall in Speck's real estate office at Third and Kearny Sts. None of them had had any previous acquaintance with him. In accordance with Tyndall's offer, he was blindfolded by one of the committee and then retired to a private office, where he sat down with Mr. Coney and Colonel Berry, who were to see that nobody approached him or sent him signals.

When Tyndall, with his guardians, had retired, the rest of the committee went to the carriage which was waiting in front of the place. The hackman dismounted and Mr. Tharp took his place on the box.

In the body of the carriage were General Warfield, Mr. Harrison, Mr. Bonnet and two newspaper men, one from a morning, the other from an evening paper. Having driven to the middle of Market St., out of hearing of the immense crowd which had gathered to see the performance, the committee consulted with one another. Tyndall had told them to go to any house within a reasonable distance—say, half a mile—select any book in that house and pick out any word on any page in the book. He agreed to trace their course, blindfolded, and divine the word selected.

The committee quickly chose their route. Driven by Mr. Tharp, who is an expert reinsman, they went up Kearny to California, to Montgomery to the Lick House. The circuitous course was chosen in the hope of balking Tyndall. Taking the register of the Lick House into a private office, the committee selected the name "E. L. Ritson," on the page dated Nov. 15. The committee then drove down Montgomery and up Market to the office where Tyndall awaited. Mr. Harrison was left at the hotel in charge of the book.

By this time the crowd was pack-

ing the street and embarrassing traffic. A lane was forced through the throng and Tyndall, efficiently blindfolded, was led to the carriage and assisted to a seat on the box beside Mr. Tharp. Tyndall took the reins.

"Now, gentlemen," he cried, "keep your minds on the route!"

Instantly he wheeled the horses about while the crowd parted before him.

"The whip!" said Tyndall to Tharp.

"Don't touch that near house," shouted the hackman from the sidewalk, "he's dangerous."

Whish!—the whip fell on the near horse, who kicked and plunged a second, and then the pair started at a full gallop up Kearny St. The pavement was slippery and perilous after the fresh rain, but Tyndall leaned far forward and plied the lash. Up Kearny they went as fast as ever the fire patrol travels.

Tyndall did not hesitate a second. He swung around cars and wagons with marvelous precision.

In front of the Lick House Tyndall drew up. At once he made for the hotel entrance. Going straight to the counter, he laid his hand on the register.

"This is the book," he said positively, and began to turn over the pages. Suddenly he slapped his hand firmly on the right page.

"I have it," he called out. "Give me pencil and paper."

Down the list of entries he went with his finger until he reached the name selected by the committee.

"This is it, Let me write it."

He wrote N-O-S-T-I-R-L-E.

"There it is; read it backward."

It was the name, "E. L. Ritson."

"Now to return," said Tyndall.

"Gentlemen, fix your minds on the route back."

The rest was easy. Tyndall—still blindfolded—drove back without accident, although it was the noon hour and Market street was thronged with vehicles and pedestrians. When taken from the carriage he was almost fainting. Colonel Berry carried him into Speck's office, where a glass of water revived him. He was in a distressing, nervous condition, from which he did not rally for the greater part of an hour. All the committee congratulated him. Afterward William Greer Harrison said:

"I regard the proceedings this morning as the most remarkable journey into the realm of psychology I have ever seen. The experiment was complete in every point. Whatever the power may be, there is no question of its exhibition. From first to last the matter was in the hands of the committee, which was unanimous in expression of belief in the theory of the whole experiment."

"My personal connection with the matter after the first ride to select the hotel was to remain in charge of the register at the Lick House. We had taken the route along Kearny St. as if intending to go to the California Hotel. We then changed the route, came down California St. and then south along Montgomery St. to the Lick House. Then I was left in charge of the register after the selection of a name. The name was E. L. Ritson, of Boston, Mass., and appears on the page of Nov. 15. There was only one register on the counter. In order to strengthen the test another register was placed on the counter."

"Mr. Tyndall, who had driven to the hotel blindfolded, got off the box seat quickly, rushed into the hotel, straight to the counter, and immediately began to look at the right register. After some handling of the pages he came to the fifteenth, the page we had selected. Eight times he put his finger on the name. Then he asked for a pencil. On the ninth time his hand vibrated in a very curious way, and he immediately marked the name. He then took a piece of paper and wrote the name backward."

"When the committee got out of the hotel Tyndall got on the box seat and drove the carriage in a most furious way, but with perfect safety. I consider the whole experiment absolutely perfect."



Dr. Alexander J. McIvor Tyndall,

Whose wonderful feats completely prove his marvelous mental powers and the science of Telepathy, or Thought Transference.

Agnosticism and Faith.

J. P. COOKE.

Agnosticism is a form of faith, or perhaps of unfaith, common in this age, and held by some very thoughtful and able, as well as sincere minds. It is the conviction of those men who say that man's faculties are greatly limited, that there is no possibility of his knowing anything except natural phenomena. They do not absolutely deny that there is or may be a god, but they do deny man's capacity to know of a god.

Whether there is a god or not, we can know nothing about it. So says the agnostic, and very many trained scientific minds hold to this view.

It is, as a philosophy, closely akin to skepticism. The question which the agnostic raises is this: Are our faculties (strictly our senses) competent to give us any certain information as to what anything is *in itself*, and out of its relation to us? And the answer is: Our faculties (senses) are not. They can only declare what a thing is in relation to themselves. Our faculties (senses) so alter and modify things in conformity with their own structure, that it is impossible for us to know them as they are in themselves. Hence, real and objective truth is placed altogether beyond our reach.

We can be certain that the appearance is as it appears, but we cannot know what this is in itself. For instance, when I look at a bay leaf I am certain that I see a smooth, shining colored surface; but is this leaf in itself a smooth and shining surface? Most probably it is not. Alter the structure of my eye, or place the leaf under a powerful magnifier and it will appear rough and dull. Is it, then, rough and dull *in itself*? No. Not one whit more than it was smooth and shining. Its dullness and roughness are just as phenomenal or sensuous as its shining smoothness; to a different sort of eye it would present an appearance quite different from either of the other two.

The skeptic will say: Nothing is hot or cold in itself; nothing is green or blue in itself; because, to a retina of a different susceptibility, the green might be some other color.

The senses are much more deceptive than the mind; vision is only approximative; you are not certain of your sight.

Science explains color as the effect of a rate of vibration; not as a thing in itself. Now, the result of a philosophy founded on sense impressions—not on reason, insight, or intelligence, may be summed up thus: (1) We cannot know things as they are, but only as they are not. (2) There is no standard or criterion of truth, for the senses and understanding, of different men, differ widely. (3) There is no stability in definitions; what recommends itself to one mind will not be acceptable to another. (4) The object of thought or knowledge we cannot know, but only the thought or cognition, for here there is a wide interval between the objective and the subjective. (5) There is no standard of morality, because this will shift with the varying tastes and sensibilities of individuals or of nations.

It may be asked, then: For what purpose are these arguments set on foot? The skeptic answers, that, "Seeing the fact established that nothing can be really known, that certainty is unattainable, we shall

settle down in placid contentment, reconciled to a lot from which there is no escape: from the ills for which there are no remedies."

But this eventuates in indifference. The mind is not satisfied, even though the intelligence is, for the moment, silenced.

Agnosticism thus shrouds itself under the doctrine of "relativity,"—the fractionalism and relativity of all knowledge. What has the reasoned philosophy of Spiritualism to answer to the skeptical position?

What is the real aim of Philosophy? It is the substitution of true ideas—that is, of necessary truths of reason—in the place of the oversights of popular opinion and the errors of sensuous science.

Let it be borne in mind that the end which Philosophy pursues is the truth as it exists for all intellect *universal*, not intellect particular—for the intellect, whether with senses like ours or with senses totally different; then the paradoxes of many philosophies will become articles of intelligible belief and will stand forth as grand and unquestionable verities. Or, at any rate, nearer approximations to absolute or universal truth than anything which the mere senses can place before us.

What we may call the backbone of the spiritual philosophy presents to us the following principal points: Briefly, what does philosophy aim at? At absolute, non-relative, truth. What kind of truth is that? Truth for all intelligence as intellect, and not for this or that kind of intellect. What is the truth for all intelligence? Unity, the oneness or inner living intelligence of all things. Because, while the diversity of things is addressed to the senses or to what is peculiar to each order of intellect, their unity can be taken up only by what is common to all orders of intellect. This is the unity of life amid the multiplicities of nature.

But what is the substance of this unity? This universal unity is the living light, the first shadows from which involve the functions of thought—thought "which is our spirit's guide to action."

The spiritual philosophy is driven in upon the answer—verified by spirit perception and experience—that a conscious substance is the unity of the general cosmos. Hence, the importance of the words, "Know thyself": the knowledge of self, the thought of thought, the reflection of reason upon itself, its own spirit. This reflection and development is inculcated as the highest duty, and as the noblest source of purification and enlightenment. In general terms, this is the sum and substance of its teaching.

With Plato, we refuse to acknowledge the material world of darkness as the absolutely real. Life is the absolutely real, and constitutes the unity in all things.

Matter is not a truth for all intellect, but only for intellect furnished with such senses as ours. The ground of the absolutely true is shifted from the things thought of to the thinker himself—the being, not the thing.

We conclude that the ideas of agnosticism are misleading, untrue and harmful. All worthy beliefs, all high ideals, all noble aspirations and hopes are ruthlessly set aside, leaving us nothing but a blind, pitiless force, an unreasoning and unreasonable fate, a ceaseless, aimless phantom dance of death, in which we are whirled till we drop and others whirl in our place—a mad

procession from death to dying and from dying to death.

Reason demands to see its reflection and anti-type in the world-soul of nature. It demands an intelligible motive and a righteous purpose in creation—intelligence coming into rapport with nobler intelligence. It demands a world devised and presided over by reason and tending to good—a world whose source is Love, whose method is wisdom, and whose end is blessing. This, as it seems to me, is a reasonable demand—a faith of reason! To know—oh!

Could we but know,
The land that ends our dark, uncertain travel,
Where lie those happier hills and meadows low—
Ah! if beyond the spirit's inmost cavi, Aught of that country could we surely know.
Who would not go?

Might we but hear
The hovering angels' high imagined chorus,
Or catch betimes, with wakeful eye and clear,
One radiant vista of the realm before us,
With one-rapt moment given to see and hear,
Ah, who would fear?

Were we quite sure
To find a peerless friend who left us lonely,
Or there by some celestial stream as pure
To gaze in eyes that here were loveliest only—
This weary mortal coil—were we quite sure—
Who would endure?

Progression.

WM. J. COWEN.

This world, this planet on which the human race (the only race of which we have any authentic records, although suspicious that races, similar to those of our earth, inhabit some of the other planets, have often crossed the minds of men) has lived so long is constantly changing its form, composition and condition. It and the people who live upon its surface, are progressing along all the lines of thought.

We are told in the sacred records of the ancients, particularly those of the Jewish race, that this world, together with all its varied forms of life, was created in six days, and this dogma of creation has been the stumbling-block for ages to progressive thought. It has been handed down from generation to generation as an axiom incapable of being disputed and anyone who dared to think otherwise was ostracized from society and placed in the ranks of those who were considered of unsound mind.

The plan of creation has been the citadel of thought which the progressive armies of the ages have bombarded from time to time, making breaches in it at every siege, until now but a small fragment of the fortress remains as a barrier to the progress of civilization.

Scientists have investigated the world's surface from the mines beneath its crust to the most lofty peak of the mountain ranges. They have gone to the bottom of the sea and seen thereon, as if written, the truths of the world's progress.

They have bored into the interior and another page of Nature's book has been revealed. They have examined the relics of the past, and written on their surface: "Is it true that at some previous period of the earth's history existed primitive races, living but little better than the beasts of the field, from which, as a starting point, the highest civilizations of the world have sprung?"

In the beginning, away back in the mists of ages, in darkness and confusion, a conglomeration of atoms were whirling through space without object, or design. Touched by a magic wand, these individual atoms, drawn together by the force

of attraction, were stirred into action and took their places and positions in the Cosmos, step by step, through the stages of progression from the primitive forms of life to the better and more advanced ones of to-day, the world has revolved in its orbit, obeying the law of the Creator of the universe.

The world's history has been divided by man into different periods, or ages, each producing and supporting its peculiar and necessary forms of vegetable, animal and mineral life. Each period is distinct from the other, each following age producing forms of a more developed nature than the preceding age. Each period of the progressive stage was adapted to the forms of life which existed at that time. According to the data which we have at hand, human life commenced in this latest and most perfected period of the earth's history.

The first expression of life exhibited itself in a very primitive form. Living without shelter in the forests, or behind rocks, this primitive man lived in the best way he could. Killing wild beasts with clubs and stones, he kept life in his body, but knew no more than the beasts around him, who obeyed the same law. Passing on, he makes way for another race more advanced. These expressions of life have learned that a cave was a better place in which to live than the open wilds, and that flesh cooked by a fire was preferable to raw meat. In this age, various stone implements were invented which have been unearthed by the archaeologist. Advancing further into the future, we find the races of men drawn into groups, or companies, for the purpose of protection and mutual benefit. Then followed the building of more permanent places of habitation, and some semblance to a nation showed itself amongst the barbarous tribes. There now exists a spoken language, rude, no doubt, but still expressive of the thoughts of the age.

One step, another, and yet another, and we behold the higher civilization on the banks of the Nile, whose ruins, extant to-day, speak with eloquent tongue of the progression of man. Now we see, for the first time, the attempt at a written expression of thought drawn in rude characters and unique pictures which the patient research of learned men have been enabled to decipher, and thus we read a page in the history of the world.

Thus, step by step, we have moved forward from our original primitive condition into the glorious advancement of the nineteenth century. We think we have reached the climax of all thought, but the end is not yet. There are better and more perfect conditions which we shall enter into in the future. "Excelsior" is our motto, and, like the enthusiast who attempts the ascent of the Alps, let us not stop until we have reached the highest peak, and from there look down upon our previous condition and be glad that we have been enabled to reach the summit.

You must not infer from what we have said that all peoples have progressed alike. Not so. There still exists those in the more primitive conditions, and even in the midst of our higher civilization, there are individuals who do not understand the thoughts of the age. Let us make the attempt to draw these least advanced persons into the bright rays of the sunlight of

knowledge, that all may enjoy the blessings of the higher life.

To the World's Workers.

Wherever a work on earth you do,
You are weaving a web both firm and true,
And its meshes strong are of fine-spun gold,
Which rust not as passing years are told.
Then buckle on your armor bright,
And nobly work for truth and right,
Untiring, 'till the labor's done,
Rest comes not 'till the crown is won.

The victor's wreath our brows entwine—
The "New Name" ours by right divine—
We've won it when we've overcome,
When all our earthly work is done;
Go on and weave the shining strands,
And soon o'er all earth's fallow-lands,
Bright webs, firm woven, will be seen,
And in their meshes fair, I ween—

Jewels, richer than the gems of earth,
(For who can count a soul's true worth?)
Will there be found, they are our hire,
Then hasten on, and do not tire;
The ground is ready, sow the seed
Of kindly word and loving deed;
The soil is pulsing human hearts
In by-ways, and in busy marts.

Look up into the helpful hills,
Love flows from thence in living rills,
To strengthen our weak, faltering hands,
As weavers of these shining strands;
With one accord we labor on,
Awaiting the millennial dawn,
When the great searchlight of God's love
Will shine o'er earth from Heaven above;

Then will our wondering eyes behold
O'er all the lands these webs of gold,
Centers of power, from which may go
Thought currents in unceasing flow,
Constructive, healthful, strengthening,
pure,
Binding together firm and sure,
God's faithful workers in all lands,
More powerful than steel-girt bands.

LIZZIE DUCKER LYNES.

The Immortality of Man.

WM. LOVEGROVE.

Immortality is one of the great spiritual needs of man. The different churches have with sublime arrogance constituted themselves the sole and exclusive guardians of this "natural" need of mankind, and some of them at least actually pretend to accord or withhold it from the individual by their conventional sacraments.

History often shows that when a living want of mankind has got itself officially protected and organized in an institution, one of the things which the institution most surely tends to do is to stand in the way of the natural gratification of the want itself; and thus the place-holders of such institutions frustrate the spiritual purpose to which they were appointed to minister, by the technical light which soon becomes the only light in which they seem able to see the purpose, and the narrow way, the only way in which they can work its service.

Modern Science, from its materialistic basis, specifically affirms the absolute dependence of our spiritual life, as we know it here, upon the brain. Materialistic physiologists blatantly ask: How can we believe in a future life for man when science has proven that our inner life is a function of the gray matter of our cerebral convolutions? And how, they persistently inquire, can the function possibly persist after its organ has undergone decay? Thought, they loudly proclaim, is exclusively a function of the brain. This constitutes their objections to immortality.

But does this affirmation logically compel us to disbelieve in immortality? A deeper study of the subject will show that the doctrines of the absolute dependence of thought upon the brain is not of coercive power, and that it is quite

possible that life continues when the brain itself is dead. The supposed impossibility of its continuing comes from too superficial a look at what is termed functional dependence. If we inquire closely, we will see that there is one kind at least that does not exclude a life hereafter at all. The fatal conclusion of the physiologist flows from his assuming off-hand that there is another kind of functional dependence, and treating it as the only imaginable kind. So, when he uses the phrase, "Thought is a function of the brain," he thinks of the matter just as he thinks when he says, "Steam is a function of the tea-kettle," or "Light is a function of the electric circuit," or "Power is a function of the moving waterfall." In these cases the material objects have undoubtedly the function of engendering their effects, and their function is strictly productive function.

This, he concludes, is the way with the human brain: its consciousness, its relation to our soul's life, must be productive function exclusively.

Now, what do we perceive in the world of physical nature? Why, this: That productive function is not the only kind. We have releasing, or permissive, function; and we have transmissive function. The trigger of a crossbow has a releasing function; and so when a hammer falls upon a deteriorating compound. In the case of a colored glass, a prism, or a refracting lens, we have transmissive function, and, similarly, the keys of an organ have only a transmissive function.

It would be serious error, therefore, to conclude, when we think that thought is a function of the brain, that that function is productive function only: we must consider permissive or transmissive function. Is not the conclusion which materialism draws due to its partial and one-sided way of taking the word "function?"

We meet with psychical factors, in our investigations, for which there is no material basis. Let us recollect, for example, the projections of our sensations into space and time—a psychical fact for which we are unable to obtain any psycho-physiological explanation. The mere fact, alone, that we are capable of projecting our sensations into space and time, together with the equally incontrovertible fact that function of the brain is not productive function only, but transmissive function as well, furnishes psycho-physiological proof of the natural immortality of man—which is in every analysis, the substantial claim of the philosophy of Spiritualism concerning the continuity of the life of the spirit in man.

Scotch Minister's Opinion.

In Springburn Parish Church recently the Rev. J. H. Dickie, M. A., dealt with the relation of Spiritualism to Christianity. He said: One of the most striking features of the present age is the rising belief in Spiritualism. You may pooh pooh it, and dismiss it with a smile and a wave of the hand, but set yourselves to investigate the facts, and you will rise from the study, as I have done, intensely impressed with the strong and widespread hold which Spiritualism has today over multitudes of thinking men. Were the human race still in its intellectual infancy this phenomenon would not appear so very strange. Primitive peoples are saturated with superstition, and the ghosts of the dead periodically appear on earth to bless or to ban. But

reflect upon the marvellous progress in scientific research during the last fifty years, and it can scarcely be held that man in his civilized state is still in the earliest stage of intellectual childhood. Think of the development of reason and the corresponding decay in superstition, and is it not astonishing that men, amongst whom are to be found the most eminent intellectual giants of this age, still believe that the shades of the departed live and breathe around us, and that communication can be opened between the living and the dead? * * *

No doubt there is trickery among professional Spiritualists, just as there is trickery among professed Christians. I have no doubt that clever jugglers have time and again imposed upon the simple-minded by prostituting Spiritualism to their own base ends. But are there no Christian quacks, alike in pulpit and pew, who degrade the religion of Jesus to mean and selfish ends? and have we any more right to condemn true Spiritualism because of the on-goings of Spiritualistic tricksters than we have to condemn true Christianity because of the inconsistencies of professing Christians? For myself, I desire to keep an open and receptive mind. Where were you and I when God laid the foundations of the universe and sowed the seed of those manifold mysteries which enshroud the human mind, and yet which shine from loving star and smile from every way-side flower?

"I dismiss such things with a wave of the hand," says one pulpiteer. Dismiss them with a wave of the hand! Can you afford to dismiss with a wave of the hand the indubitable fact that the very existence of the astounding phenomena of Spiritualism has been the direct cause of the creation of a Society for Psychical Research, a society which exists for the purpose of investigating this peculiar testimony of mankind, a society which received the imprimatur of the late W. E. Gladstone, who said that it is doing "the most important work which is being done in the world—by far the most important,"—a society which contains on its roll of membership such notable names as Sir William Crookes, Henry Sidgwick, Balfour Stewart, and the present Prime Minister of the British Empire, together with many of the greatest names in every profession and trade? Can you afford to dismiss with a wave of the hand the thought-compelling fact that many of the greatest of these minds have openly avowed their belief that those whom we call dead are alive, and can occasionally communicate with us? I do not wonder at the Agnostic assuming an attitude of superior insolence towards Spiritualism, and its weird phenomena; but I do wonder at those who profess to believe in the literal truth of Holy Scripture, for the Bible is without exception the most pronounced Spiritualistic book in existence.

The theoretic danger of Spiritualism is the danger of Pantheism and the practical danger flows from the same source. The temptation of the Spiritualist is to occupy the mind with one aspect of truth, viz, the existence of a spirit world beyond the touch of decay and death, and the insistence upon the eternal reality of that world in contrast to the evanescence of the material world. What Spiritualism lacks is incentive. Belief in a spirit world may prove a cure for care, but belief in the Fatherhood of God is not merely a cure for care, but the only sure incentive to work for the brotherhood of man.

With much in Spiritualism I am most heartily at one, but it is no substitute for the Christian faith. With the following quotation, for example, taken from the writings of an eminent Spiritualist, I most heartily agree: "Immutable laws govern the results of deeds. Deeds of good advance the spirit, whilst deeds of evil degrade and retard it. Happi-

ness is found in progress, and in gradual assimilation to the Godlike and perfect. The spirit of divine love animates the acts, and in mutual blessing the spirits find their happiness. Such is their heaven."

We know of no hell save that within the soul; a hell which is fed by the flame of unpurified and untamed lust and passion; which is kept alive by remorse and agony of sorrow; which is fraught with the pangs that spring unbidden from the results of past misdeeds; and from which the only escape lies in retracing the steps and in cultivating the qualities which bear fruit in love and knowledge of God. If that is not Christian teaching, so far as it goes, I don't know what is.

These words of a Christian minister will be read with interest by supporters of Spiritualism. For one who has evidently made a close study of Spiritualism, Mr. Dickie falls into a curious blunder when suggesting that Spiritualists do not believe in the Fatherhood of God. He says that is the only sure incentive to work for the brotherhood of man; and, as all know who are Spiritualists, the Fatherhood of God is the main teaching of Spiritualist philosophy. —*Two Worlds.*

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SAN FRANCISCO, NOVEMBER 29, 1902

W. J. Colville, the noted lecturer, is now drawing large audiences in Washington, D. C., and is creating quite an interest among thinking people. He is himself a psychological wonder.

A Thanksgiving Turkey graced the editor's table as a present from those true friends and earnest Spiritualists, Mr. and Mrs. Hammer of Red Bluff, Cal., who raise excellent stock for the market and know how to do it to perfection. They have the most hearty thanks of the editor and his wife for this additional token of friendship and appreciation of their work for the advancement of the Cause.

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—Helen Wilmans.

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"The World is Moving on."

Many of our California readers will remember the heading to this article, as the title of a piece of music sung with remarkable effect at Golden Gate Hall, in this city, six years ago, by Mrs. Sherwood, who has since passed to the spirit-world.

As we sat down to write an editorial for this issue of the JOURNAL, the words came as an inspiration, and we seem to feel the presence of the noted warbler, as an impulse, and we adopt it as a theme for this article.

We have just crossed the bay from Oakland in the beautiful steamship named "Berkeley," and while she magnificently plowed through the waters, with her thousands of passengers, we mused on the progress made since man first discovered that he could be carried over the water on a piece of bark, because it could swim when he could not.

Then he tied a few trees together, and these carried several men; then he built a rude boat by making sides to the swimming trees, and this carried more men; then a small ship of wood was evolved; then for added safety he covered the outside part which went below the water, with thin sheets of copper, and finding that the water would bear up that weight, he added iron plates, and later built iron ships, to carry heavy loads, increasing it until thousands of tons of steel, engines and freight were made to swim like a duck.

All this would seem to the primitive man as impossible, and any one in the earlier stages of that development, who would have suggested what we now see carried on the water and think it nothing strange, would have been considered a lunatic and be either shut up in prison or burnt at the stake, as a person unfit to live.

We might trace other inventions with similarly remarkable development, such as steam, gas, electricity, etc.—but this will suffice now to make our point.

Modern Spiritualism began 54 years ago with tiny raps—the Rochester knockings (as they were then termed) which were made intelligent by children (the Fox girls) who proved to be mediums of communication between the two worlds; then came the development of the different phases of mediumship, by direction of spirits—trance, clairvoyance, clairaudience, speaking with tongues, unknown to the mediums, healing by spirit power, and even to produce physical bodies sufficient to be recognized by their friends, and the development of the powers of the soul sufficiently to read the past, in rocks, metals, and even human clothing, and, to cap the climax, seers could foretell future events, such as accidents, calamities, etc., and to warn friends against taking

journeys which would be disastrous, etc.

All this, 60 years ago, would have been considered chimeras of the brain, the ravings of maniacs, or suggestions coming from "the devil" to deceive men, because we were told that he "goeth about as a roaring lion seeking whom he may devour," and from the beginning was said to be a deceiver, who gloated over any deception which might bring disaster to man.

Now we can easily discover that "the world is moving on." Knowledge is being increased, and man is rising up to claim his birthright—to become as "a god, knowing good and evil."

The philosophy announced by spirits during the past 50 years has destroyed the power of the dogmas and doctrines of the church, and made man free—able to stand erect and become master of his fate! for "the world is moving on."

Puzzling Wise Physicians.

Every little while we have cases coming up which show how little is known about the intricacies of human existence, by those who are supposed to know all about physical nature and the laws governing it.

A case which forcibly illustrates this thought has just occurred in New York. There is a mystery about it which will probably never be solved. The *Banner of Light* gives these particulars of it:

On Oct. 18, 1902, Miss Nellie Corcoran fell into a trance-like sleep from which it was impossible to arouse her. On Nov. 9 she took leave of earth. In 22 days she had passed from the bloom and breath of health into the pale, untroubled sleep of the grave. When she fell asleep she was possessed of sound health, and was in the full flush of the strength of her 19 earth years. Twenty-two days later she was wrinkled, gray-haired, old and wasted. In that short period of time she had lived as much as a woman of 65 years could have done. What did it? How was it done? Why was it done? By what process can a blooming maiden be transformed in three weeks' time, while in a deep sleep, into an old, wrinkled, haggard-appearing woman of 65? Such is the fact in this case, and the wise (?) doctors have solemnly shaken their heads, and unanimously declared the cause of her transition to be unknown! Even a thorough autopsy failed to give them the slightest clue to the solution of the mystery.

Learned (?) hypnotists are now declaring the girl's death to be due to self-hypnotism—that she wished to die, and fixed her will upon that thought. But who can tell? Who knows the cause of her fatal sleep? Who ever heard her say she wished to die? Is it not far more reasonable to suppose that she would have lived had the doctors let her alone, and that her transformation from youth to old age was due to their experimentation?

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same

GIVE THANKS FER WHAT?

"Let earth give thanks," the deacon said. And then the proclamation read.

"Give thanks fer what, an' what about?" Asked Simon Soggs when church was out. "Give thanks fer what? I don't see why; The rust got in and spoiled my rye, And hay wan't half a crop, and corn All wilted down an' looked ferior. The bugs jest gobbled my pertaters, The what-you-call-'em lineaters, And gracious! when you come to wheat, There's more than all the world can eat; Unless a war should interfere, Crops won't bring half a price this year; I'll hev to give 'em away, I reckon!"

"Good fer the poor!" exclaimed the deacon.

"Give thanks fer what?" asked Simon Soggs.

"Fer th' freshet carryin' off my logs? Fer Dobbin goin' blind? Fer five Uv my best cows, that was alive Afore the smashin' railroad come And made it awful troublesome? Fer that haystack the lightnin' struck And burnt to ashes?—thund'rin' luck! Fer ten dead sheep?" sighed Simon Soggs.

The deacon said: "You've got yer hogs!"

"Give thanks? And Jane and baby sick? I'enmost wonder if ole Nick Ain't running things!"

The deacon said: "Simon! your people might be dead!"

"Give thanks!" said Simon Soggs again. "Jest look at what a fix we're in! The country's rushin' to the dogs At race-horse speed!" said Simon Soggs. "Rotten all through—in every state, Why, ef we don't repudiate, We'll hev to build, fer big and small, A poor-house that'll hold us all! Down South the crooked whiskey still Is runnin' like the devil's mill; The nigger skulks in night's disguise, And hooks a chicken as he flies. Up North there's murder everywhere, And awful doings, I declare.

Give thanks? How mad it makes me feel, To think how office-holders steal! The taxes paid by you and me Is four times bigger'n they should be; The fed'ral gov'ment's all askew. The ballot's sech a mockery, too! Some votes too little, some too much, Some not at all—it beats the Dutch! And now no man knows what to do, Or how is how or who is who. Deacon! corruption's sure to kill! This 'glorious union' never will, I'll bet a continental cent, Elect another President! Give thanks fer what, I'd like to know?"

The deacon answered sad and low: "Simon, it fills me with surprise, Ye don't see whar yer duty lies; Kneel right straight down, in all the muss, And thank God that it ain't no wuss!"
—W. A. Croffut.

Dr. Noyes writes from Lawrence, Mass., Sunday, Nov. 9:

"Mrs. Noyes and self assisted the regular speakers of the Methuen Spiritual Society—W. H. A. Simmons of Haverhill and Mrs. E. M. Smith of So. Lawrence. Mrs. Smith is a fine test medium. The Methuen Society is large, and the members talk of building a Temple.

"Sunday, Nov. 16, Mrs. Noyes and self filled the platform of the German Spiritual Society of Lawrence. It owns a Temple, a church that came under its control, and has a large attendance; it employs English and German talent. Mr. and Mrs. Kates and Mr. and Mrs. Sprague, N. S. A. missionaries, worked in the Temple while here. The Temple was dedicated by the editor of the *Lichtstrahlen* of West Point, Neb. After Dec. 1 our address will be Lowell, Mass., Gen. Del."

The fruit can in no wise be different from the seeds sown. There is a Harvest Time, in which the fruit of the teachings of endless Hell must be reaped by those who have sown and cultivated the seeds.—L. A. M.

N. S. A. Resolution.

Resolved, That while we greatly miss the physical presence of our brothers and sisters—Captain E. W. Gould, Capt. R. A. Dimmick (who was the first Secretary of the N. S. A.), John R. Snow, Mrs. Rachel Walcott, Mrs. Susan R. Porter, Mrs. Emma Nickerson Warne, Milton J. Rathbun, Dr. N. U. Lyon, Mrs. Carrie Fuller Weatherford, and Fenel B. Woodman, all of whom were devoted to the N. S. A., and who labored so earnestly in behalf of Spiritualism, and for human freedom—we know that these, with all other arisen ones whose efforts in this life were consecrated to Truth, are with us and are still giving valuable aid and support to this Cause which was so dear to them for many years while in the body. And now we pay our tribute of love and thankfulness for their valuable service to Truth, and rejoice with them in their victory over the change called "Death," and congratulate them upon their entrance to another sphere of their career which maketh free from all physical bondage and mental limitations. Signed:

FRANK A. WIGGIN,
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Letter from Berkeley, Cal.

TO THE EDITOR:

How quickly the days go by when one is busy! I have been trying for weeks to pen a few lines to your readers, and now I find, on looking at my calendar, that November, the month of "the sere and yellow leaf," is more than half gone, and the mince pies of Thanksgiving time are almost here.

The fire burns low in the grate as I write; the wee, small hours of the night draw near; Memory's voice is singing on the far-off hills of the past. In other days Thanksgiving-time meant the jingling of sleigh-bells, the frosty air, snow and ice, while all the flowers slept. On my table now as I write, are roses, lilies, violets, geraniums, heliotrope, chrysanthemums, and some lovely trailing vines. The beautiful Berkeley hills are donning their robes of green; I hear the patter of rain upon the roof, and a gentle wind sweeps by my window from out the Golden Gate and the great ocean beyond.

It is a time for reverie and thought; the room seems full of the invisible presence of angel friends—no, *real* is the word after all.

In a moment of unconsciousness, I seemed on shipboard with the noted traveler, Dr. Peebles, en route for home. I wonder if, when he steps from mortal to immortal, he will not go on journeying from world to world and star to star? And that thought brings me to a book I am reading, "The Discovered Country," by Carlyle Peter-silea. It seems to me a marvelous book—full of strange meanings and lofty thoughts.

The beautiful address given by the State Organizer, Allen Franklin Brown, on Sunday, Nov. 16, in Berkeley, at Blakely Hall, was a masterly effort on the subject of "Spiritualism and Science." After the lecture he read psychometrically and very correctly.

Mr. Shaw, who has rented this beautiful new hall on Center St., and who has been holding free meetings here for some time, made appropriate remarks, and also gave spirit messages and tests. The audience seemed interested, and I doubt not these meetings will result in much good to the Cause.

Parlor circles and afternoon club meetings, for reading and psychic research, seems the order of the day. Not long since I joined one in Oakland called the "Benificent Society," with Mrs. Gunn as president, and for harmony and goodwill this little society excels anything I have met, perhaps because the meetings are held at the residence of Mrs. Taylor, who is noted for harmony and spiritual unfoldment. She is also a good magnetic healer.

Not long since, I attended a birthday party, given to Mrs. Simmons, the medium, at her home on 16th St., Oakland.

Our own free parlor meetings have been well attended every Tuesday evening.

We had at our last meeting a popular and noted vocalist of Oakland, Miss Sadie Watkins. Her singing was appreciated, as was also her mother's, Mrs. Watkins.

I see by the JOURNAL that the secretary of the Pratt Home intends visiting California, and I think it an excellent idea. Let the Spiritualists of California give her a rousing welcome, and the practical aid so much needed to furnish and set the Pratt Home in order. I have been hoping that the president, Moses Hull, might come also, as no one can so present the matter like him.

MADAM MAY FANNING.

Letter from Stockton, Cal.

TO THE EDITOR:

The inclement evenings on Nov. 13 and 14 were made pleasant by the reappearance in our midst of the State Organizer, Allen Franklin Brown, who came to cheer and strengthen our membership.

Our hall was well filled with zealous inquirers anxious to again listen to words from his bountiful fountain of spiritual knowledge, and when his lectures were finished and we returned to our respective homes, we could truthfully say that we have only to live as the speaker instructed to insure pleasant surroundings on the other side.

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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Mrs. C. J. Meyer gave spirit messages at 335 McAllister St., San Francisco, last Sunday evening.

Oakland.—The Psychical Study Club met last Thursday afternoon at the home of Mrs. Sexton. We were pleased to have present Mrs. Lillie and her guests, Mrs. Brigham, Miss Cushman and Mrs. Dickinson. Mrs. Brigham gave us some very pleasing thoughts. Miss Cushman recited two lovely poems. Mrs. Lillie voiced encouraging words, after which dainty refreshments were served by the hostess. The next meeting of the Club will be at the residence of Mrs. Whitney in Piedmont on Thursday, Dec. 4.

Dr. J. Depew Kergan of San Francisco lectured for the Union Society on "The Philosophy of the Soul" last Sunday, at 3 p.m. The Doctor is a profound thinker, and the discourse was greatly enjoyed by the fair-sized audience present. Mrs. Dr. Stewart gave messages of consolation to a large and well-pleased audience in the evening. These meetings were held in Fraternal Hall, Oakland.

Healing Power was the subject of Henry Harrison Brown's address at Odd Fellows' Building last Sunday evening. He claimed that Life was the only healing power; that it made the body and would keep it well; would restore it when by any cause it became injured, if we trusted it now as we trusted it in babyhood. Next Sunday he will give an address upon the same, illustrated by experiments in Healing, Suggestion and Telepathy.

Mme. Young held a test circle last Sunday evening at 605 McAllister St., San Francisco, after an introductory lecture by Mrs. Seal to a good audience.

The Oakland Spiritual Society held its meeting at Unity Hall, at 856 1/2 Isabella St., on Wednesday evening, Nov. 19. Called to order by Pres. Stewart; invocation by May Fanning, followed by tests. The vice-president of the State Association being present, gave an address on the work of Spiritualism. Dr. Palinbaum made an address and gave readings. Mrs. Smith and Mrs. Nelson followed with tests. Our Sunday evening meeting was fairly well attended and was very interesting.

Last Sunday Morning Mrs. Nellie T. Brigham lectured for the Oakland Psychical Society in Odd Fellows' Hall, to a large and appreciative audience. Miss Cushman kindly recited a beautiful original poem. Mrs. Lillie will speak as usual in the same hall every Sunday morning at 11 o'clock.

Mrs. Carrie Wermouth, assisted by Mrs. M. E. Gilliland-Howe of Boston, held an interesting test and psychometric meeting last Sunday evening in Odd Fellows' Building. Fine singing and music by Miss Ethel Dashwood, Mr. Howard Mountain and Mr. Howe. All spirit messages were recognized.

Oakland Temple Association met last Sunday at 521 12th St. and listened to a discourse in the afternoon by Prof. A. L. Preston, on "Reincarnations." The subject will be continued next Sunday in the evening. Messages were given by Mrs. Gillette, Mrs. Seip and Mrs. Cowell. Next Sunday evening a sacred concert will be given in behalf of the Temple Building Fund, when a nice program will be presented, including messages by Mrs. Seip, Mrs. Cowell, Mrs. Gillette and Mrs. Nelson.

Mrs. Eberhardt held a seance at 3250 22nd St., San Francisco, last Sunday evening.

California State Spiritualists' Association.—The regular quarterly meeting of the Board of Directors will be held at headquarters, 305 Larkin St., on Saturday evening, Dec. 6, 1902. W. T. JONES, Sec.

The Sunflower League held its regular meeting at 305 Larkin St., San Francisco, on Nov. 20. After briefly attending to necessary business, Pres. Gillespie said that as they had noted visitors present, the meeting would be turned into a reception, and called upon Mrs. R. S. Lillie to introduce them, who were Mrs. Nellie T. Brigham and Miss Belle V. Cushman of New York, which she did in a very impressive speech.

Mrs. Brigham responded, telling of her trip to Australia, the work accomplished, and her return thus far toward her home in New York. Miss Cushman recited an original poem.

Addresses of welcome were given by Mrs. Anna L. Gillespie, the editor of the PHILOSOPHICAL JOURNAL and others. Then a social time ensued, during which refreshments were served, and all appeared to thoroughly enjoy themselves.

Mrs. Nellie T. Brigham and Miss Belle V. Cushman of New York, who have just returned from a six months' engagement in Australia, spent last week in San Francisco, and on Sunday the Society of Progressive Spiritualists offered its platform to them, and the hall was crowded with those who were anxious to hear the lecture which had been announced, from the guides of Mrs. Brigham.

Mrs. Lillie, the regular speaker of the Society, then introduced her friends to the audience. Miss Cushman then recited an original poem, with fine effect.

Mrs. Brigham gave an address upon the subject, "Add to Your Faith, Knowledge." She handled the subject in a very excellent manner, and the large audience was kept in wrapt attention until the close. It was highly instructive and often grandly eloquent. Mrs. Brigham closed with an impromptu poem upon four subjects furnished by the audience. Mrs. Heywood-Kunz led the singing; she also sang a fine solo. Mrs. Sadie Cooke presided at the piano and Mr. F. T. Lillie occupied the chair.

At Fraternal Hall, Alcazar Building, on O'Farrell St., San Francisco, an increased audience listened to a very interesting inspirational address by Mrs. Anna L. Gillespie last Sunday. The approaching Thanksgiving Day was taken as the theme of her lecture. She said that in addition to the usual list of blessings received and enjoyed for which all reasonable persons are thankful, there is one—to her a chief one—and for which all Christendom should be profoundly thankful—the blessing of knowing that our dear, departed loved ones who in years gone by met around the Thanksgiving festival, are not so far away that they can not join in our festivities and our reunions now. She suggested that in the decorations of their tables Spiritualists should place a flower there for each of their spirit friends.

Mr. A. F. Brown followed with a few remarks and gave three psychometric readings to strangers in the audience, which were very satisfactory to them and interesting to the listeners. A special program is in preparation for next Sunday evening. The young ladies of the choir will give recitations and render songs, which will be interspersed with the regular address and messages by Mrs. Gillespie. All are welcome. W. T. JONES.

Letter from San Jose, Cal.

TO THE EDITOR:

The First Spiritual Union of San Jose, for the past six years, by those who have attended, have been well entertained by the inspirational speaker, Mrs. E. B. Marcen.

As her time soon expires, I have attended more regularly than for some time previous, and regret very much that her lectures close. May it be our good fortune to have the opportunity of hearing her many times in the future. Having heard many of the best speakers, I unhesitatingly place Mrs. Marcen among the first in the ranks, knowing her to be a faithful, conscientious and willing worker. R. L. J.

Transition—Mr. A. K. Kipps, residing at 757 Howard St., San Francisco, after a brief illness, passed to the higher life on Nov. 17, and his body was cremated on Nov. 19, at Odd Fellows' Cemetery. Mr. Kipps was an old-time Spiritualist, very intelligent and well posted in the philosophy and phenomena, and his wife was a private medium. Mrs. Kipps has now gone to Whatcom, Wash., and will, in the future, reside with her son there.

Mrs. D. N. Colby has resumed her Wednesday evening circles at her home, 1041 1/2 Valencia St., San Francisco. Those wanting to hear from their spirit friends should embrace this opportunity afforded them to do so.

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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30, in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

Mrs. Anna L. Gillespie will open a season of lectures in Fraternal Hall, Alcazar Building, O'Farrell St., San Francisco, beginning Sunday evening, Oct. 5, 1902. You are cordially invited to come and bring your friends. Lecture begins at 7:45 p.m. Good music Second floor, front; take elevator.

Mrs. C. Wermouth holds meetings every Sunday evening at Friendship Hall, Odd Fellows' Building, corner 7th and Market Sts., San Francisco. Take the elevator to the fourth floor.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday. 11 a.m. meeting, free. 2 & 8 p.m. spirit messages by local mediums. 10c.

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